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Willard H. Hinkley

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THE TWO TABLES OF STONE, On which were inscribed The Ten Commandments.

(1.) I am Jehovah	thy God who &c ^e
(2.) Thou shalt...	not take the &c ^e
(3.) Remember...	the Sabbath &c ^e
(4.) Honour thy...	father and &c ^e
(5.) Thou shalt...	not Kill.
(6.) Thou shalt...	not commit &c ^e
(7.) Thou shalt...	not steal.
(8.) Thou shalt...	not answer &c ^e
(9.) Thou shalt...	not covet thy &c ^e
(10.) Thou shalt...	not covet thy &c ^e

AARON'S BREAST PLATE.

1.  Ruby	4.  Chrysoberus	7.  Cyanus	10.  Tarshish
2.  Topaz	5.  Sapphire	8.  Agate	11.  Onyx
3.  Carbuncle	6.  Diamond	9.  Amethyst	12.  Jasper

First Row...	Red	Celestial Love of Good..
Second Row...	Reddish Blue	Celestial Love of Truth
Third Row...	Whitish Blue	Spiritual Love of Good
Fourth Row...	Blueish White	Spiritual Love of Truth

PRECIOUS STONES:

BEING AN

ACCOUNT OF THE STONES

MENTIONED

In the Sacred Scriptures.

BY THE LATE

ROBERT HINDMARSH.

LONDON:

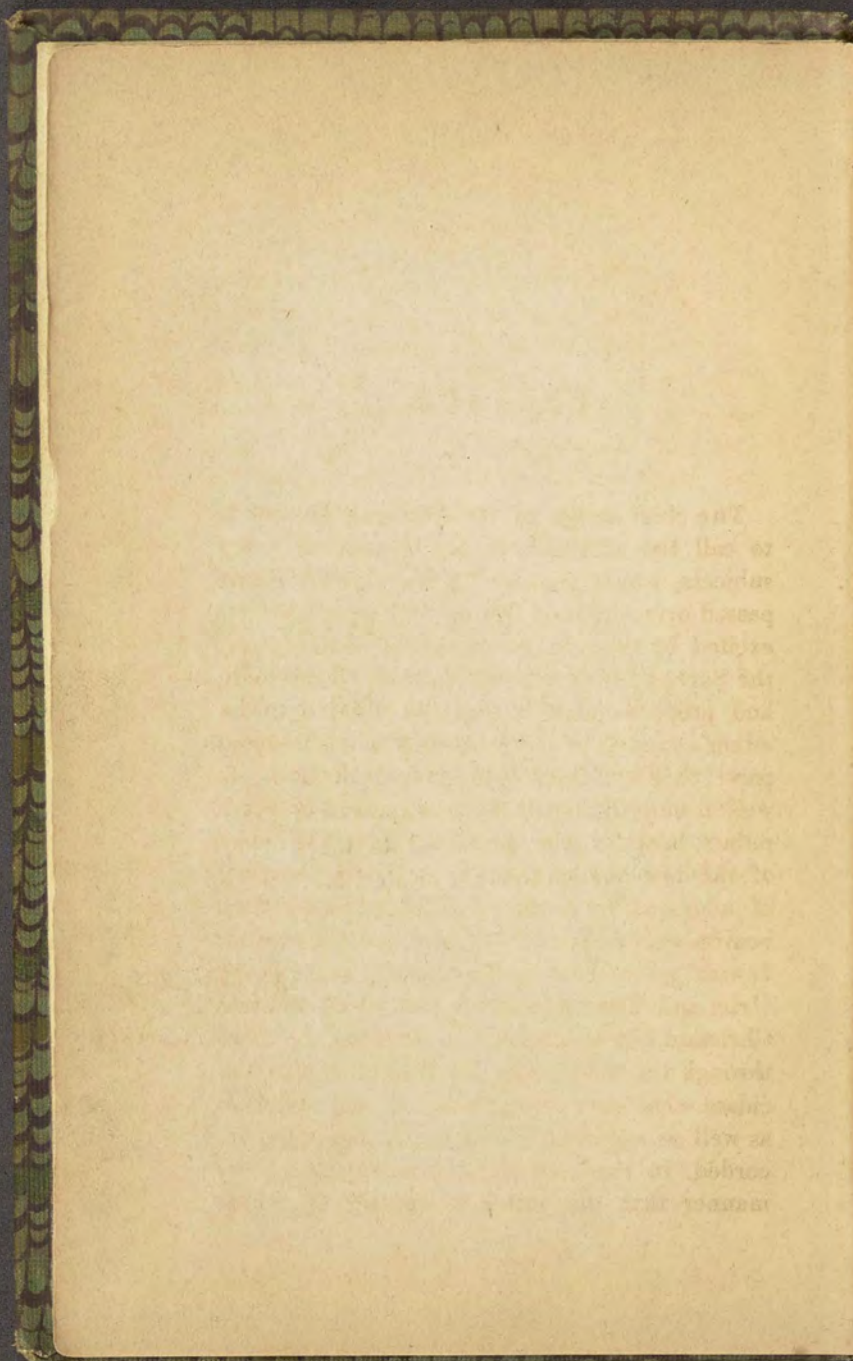
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NOTICE.

THIS Work was written some years prior to the decease of its Author, with a view to its eventual publication; but various circumstances, from time to time, occurred to prevent it. A desire having, however, lately been expressed for its appearance, it is now presented to the public, without any alteration from the original MS.



PREFACE.

THE chief design of the following Treatise is to call the attention of the reader to a few subjects, which perhaps he may have hitherto passed over, without feeling any great interest excited by them in his mind: to collect from the Sacred Scriptures the most striking facts, and prophetic descriptions, in which STONES, either common or precious, bear a conspicuous part: to shew their spiritual signification, as well as natural use, in the construction of altars, pillars, heaps, and memorials; in the two tables of the law and testimony; in the breast-plate of judgment, by means of which responses from heaven were obtained: to compare the ancient Jewish method of interrogating Jehovah by Urim and Thummim, with that which the true Christian now practises, of addressing the Lord through the medium of his Word: and to elucidate what may appear obscure and singular, as well as supernatural in the transactions recorded, in the clearest and most satisfactory manner that the writer is capable of, whose

best sources of information on all the subjects treated of, next to the Word itself, are the theological writings of the late Hon. EMANUEL SWEDENBORG. But besides the aid, which he has derived from the labours of this great and excellent Man, he acknowledges also the following authorities, particularly for the descriptions he has given of the precious stones.

A Complete System of Literature, by Scott, Green, Falconer, Meader, and others.

Jurieu's History of the Doctrines and Worship of the Church.

Leigh's *Critica Sacra*.

Buxtorf's Hebrew and Chaldee Lexicon.

Calmet's Dictionary of the Holy Bible.

Not to mention upwards of twenty learned Authors, who appear to have been carefully consulted on the names and colours of the different stones both by Leigh, Buxtorf, Jurieu, and others.

ROBERT HINDMARSH.

Salford, Manchester,
July 7, 1815 $\square$ 59.

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PRECIOUS STONES,

&c.

SECTION I.

A GENERAL ACCOUNT OF THE STONES MENTIONED
IN THE SACRED SCRIPTURES, THE PURPOSES
TO WHICH THEY WERE APPLIED, AND THEIR
VARIOUS SIGNIFICATIONS.

IN the Sacred Scriptures mention is frequently made of rocks and stones, rough or unwrought stones, wrought or hewn stones, artificial stones or bricks, corner-stones, mill-stones, chalk-stones, and also of precious stones, gems, and pearls; by which are spiritually understood either genuine truths, apparent truths, or perverted truths, which latter are more properly called falses. And it is from the use or application of the expressions, that we learn to know when to refer them to one signification, and when to another. For it is to be well observed, not only with respect to stones, but to many other substances in nature, that the same term carries with it, on different occasions, very different meanings; and that, in some cases, it bears a sense directly the reverse of what it elsewhere conveys, which is always determined by the nature of the subject treated of. For example; when the Lord himself is called a Rock, as in Ps. xviii. 2, 31, 46; or a Stone, as in

Matt. xxi. 42 ; Ps. cxviii. 22 ; Isa. viii. 14 ; it is plain, that the term is to be understood in its genuine sense, as significative of divine truth. But when, on the other hand, mention is made of the Rock of the perverted Church, as in Deut. xxxii. 31, 32 ; the dumb stone, as in Hab. ii. 19 ; or of committing adultery with stones, as in Jer. iii. 19 ; or of taking up stones to stone Jesus, as in John x. 31 ; it is equally plain, that the term, in such cases, denotes false principles of doctrine and of life, which are entirely opposed to the divine truth of the Word.

Among the various purposes to which stones, both common and precious, are assigned in the Sacred Scriptures, in consequence of the signification which they obtained in the earliest ages of the world, the following are particularly distinguishable, viz.:—

1. Stones for altars, pillars, witnesses, and memorials.
2. Tables of Stone for the Ten Commandments.
3. Stones for temples and other buildings.
4. Stones for idols, &c.
5. Precious stones for the breast-plate of Aaron, and for the foundations of the New Jerusalem.

Hence we read in different parts of the Word,—

1. Of the Stone of Israel. Gen. xlix. 24.
2. Of the Rock of Israel. 2 Sam. xxiii. 3.
3. Of the Rock of salvation. Deut. xxxii. 15 ; 2 Sam. xxii. 47 ; Ps. xviii. 2, 31, 46.
4. Of a stone rejected by the builders, which yet

became the head-stone of the corner, on which whosoever falleth, shall be broken; but on whomsoever it shall fall, it will grind him to powder. Ps. cxviii. 22; Matt. xxi. 42, 44; Mark xii. 10, 11; Luke xx. 17, 18.

5. Of a stone of stumbling, and a rock of offence, over which both the houses of Israel and the inhabitants of Jerusalem shall stumble, and fall, and be broken. Isa. viii. 14, 15.

6. Of a stone cut out of a mountain without hands, which smote the image of Nebuchadnezzar, and brake it in pieces, and which afterwards became a great mountain (or rock), and filled the whole earth. Dan. ii. 34, 35, 45.

7. Of a stone with seven eyes, said to be the eyes of Jehovah, which run to and fro through the whole earth. Zech. iii. 9; iv. 10.

8. Of the head-stone of the temple, which shall be brought forth with shoutings, while the cry of grace, grace, is raised unto it. Zech. iv. 7.

9. Of great stones, costly stones, and hewed stones, for the foundation of the house or temple of Jehovah, and for other parts of the building. 1 Kings v. 17, 18; vi. 7, 36; Hag. ii. 15, 18; Matt. xxiv. 1, 2; Mark xiii. 2; Luke xxi. 5, 6.

10. Of the same for Solomon's house, and for the house of Pharaoh's daughter. 1 Kings vii. 8—12.

11. Of the stones of Zion, in which her children take delight. Ps. cii. 14.

12. Of the two tables of testimony, tables of stone, on which the commandments were first written with

the finger of God, and afterwards broken by Moses. Exod. xxiv. 12; xxxi. 18; xxxii. 15, 16, 19; Deut. iv. 13; v. 22; ix. 9—17.

13. Of the two tables of stone, which were renewed by Moses. Exod. xxxiv. 1, 4, 27—29, Deut. x. 1—5; 1 Kings viii. 9.

14. Of altars of stone, and rocks, for the worship of Jehovah. Exod. xx. 24, 25; Deut. xxvii. 5, 6; Josh. viii. 30, 31; Judg. vi. 20, 21; xiii. 19, 20; 1 Kings xviii. 31, 32, 38.

15. Of the stones of the altar becoming as chalk-stones. Isa. xxvii. 9.

16. Of stones and heaps of stones for pillows, pillars, memorials, and witnesses. Gen. xxviii. 18, 22; xxxi. 45—48, 52; xxxv. 14, 20. Exod. xxiv. 4; Josh. iv. 1—9, 20—24; vii. 26; viii. 29; xxii. 10—34; xxiv. 26, 27; 1 Sam. vii. 12; 2 Sam. xviii. 18.

17. Of stones for land-marks. Deut. xix. 14; xxvii. 17.

18. Of twelve stones, which the Israelites took out of the midst of Jordan, when they passed over it, for a memorial. Josh. iv. 2—8, 20—24.

19. Of other twelve stones, which Joshua set up in the midst of Jordan, where the feet of the priests stood, who bare the ark of the covenant. Josh. iv. 9.

20. Of great stones plastered with plaster, on which the words of the law were to be written. Deut. xxvii. 2—4.

21. Of Moses sitting upon a stone, with his hands

lifted up, while the Israelites and the Amalekites were engaged in battle. Exod. xvii. 12.

22. Of Moses being put into a cleft of the rock, and covered with the hand of Jehovah, while his glory passed by. Exod. xxxiii. 21, 22.

23. Of Moses smiting the rock, on which Jehovah stood, with his rod, so that water came out of it in abundance. Exod. xvii. 6; Numb. xx. 10, 11; Ps. lxxviii. 15, 16, 20; cv. 41; cxiv. 8; Isa. xlviii. 21.

24. Of speaking to the rock, that it may give forth water. Numb. xx. 8.

25. Of sucking honey out of the rock, and oil out of the flinty rock. Deut. xxxii. 13.

26. Of great stones for covering the mouth of wells. Gen. xxix. 2, 3, 8, 10.

27. Of brick, instead of stone, for building the city and the towers of Babel. Gen. xi. 3.

28. Of altars of brick. Isa. lxxv. 3.

29. Of the stones of the sanctuary. Lam. iv. 1.

30. Of stones of fire. Ezek. xxviii. 14, 16.

31. Of stones of emptiness. Isa. xxxiv. 11.

32. Of gravel-stones. Lam. iii. 16.

33. Of smooth stones of the stream. Isa. lvii. 6.

34. Of stones for bread. Matt. iv. 3; vi. 9; Luke iv. 3; xi. 11.

35. Of the dumb stone. Hab. ii. 19.

36. Of the stone crying out of the wall, and the beam out of the timber answering it. Hab. ii. 11.

37. Of committing adultery with stones, and with stocks. Jer. iii. 9.

38. Of a stony heart. Ezek. xi. 19; xxxvi. 26.

39. Of seed falling on stony places. Matt. xiii. 5, 20; Mark iv. 5, 16; Luke viii. 6, 13.

40. Of raising up children to Abraham out of stones. Matt. iii. 9; Luke iii. 8.

41. Of the stones being ready to cry out, in case the disciples of Jesus had been silent on the occasion of his entry into Jerusalem. Luke xix. 40.

42. Of building the church upon a rock. Matt. xvi. 18.

43. Of a stone laid in Zion, a tried stone, a precious corner-stone, a sure foundation. Isa. xxviii. 16.

44. Of a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it. Apoc. ii. 17.

45. Of five smooth stones, which David took out of a brook, and with one of which he smote Goliath the Philistine in his forehead, and then slew him. 1 Sam. xvii. 40, 49, 50.

46. Of sharp stones for circumcision. Exod. iv. 25.

47. Of hail-stones, great stones cast down from heaven. Exod. ix. 23, &c.; Josh. x. 11; Ezek. xiii. 11, 13; Ps. xviii. 12, 13; Apoc. xvi. 21.

48. Of mill-stones. Deut. xxiv. 6; Isa. xlvii. 2; Jer. xxv. 10; Matt. xviii. 6; Luke xvii. 2; Apoc. xviii. 21, 22.

49. Of stoning men with stones. Exod. xvii. 4; Levit. xxiv. 10—16; Numb. xiv. 10; xv. 32—36;

Deut. xiii. 10; xvii. 5; xxi. 18—21; Josh. vii. 25; 1 Sam. xxx. 6; 1 Kings xii. 18; xxi. 10, 13—15; Ezek. xvi. 40; xxiii. 47; Matt. xxi. 35; xxiii. 37; Mark xii. 4; Luke xiii. 34; xx. 6; John viii. 5—7; x. 31—33.

50. Of dashing the foot against a stone. Ps. xci. 12; Matt. iv. 6; Luke iv. 11.

51. Of dashing the little ones of the daughter of Babylon against the stones. Ps. cxxxvii. 9.

52. Of judges being overthrown in stony places. Ps. cxli. 6.

53. Of sons being as plants, and daughters as corner-stones. Ps. cxliv. 12.

54. Of the rock, the holes of the rocks, the caves of the earth, the clefts of the rocks, and the tops of the ragged rocks, into which the wicked shall go, for fear of Jehovah. Is. ii. 10, 19, 21.

55. Of the wicked calling upon the mountains and rocks to fall on them, and hide them from the divine presence. Apoc. vi. 16.

56. Of slaying men on rocks and stones. Judg. vii. 25; ix. 5, 18.

57. Of taking up stones to cast at Jesus. John viii. 59; x. 31—33; xi. 8.

58. Of gathering stones out of a vineyard. Isa. v. 2.

59. Of building a house upon a rock. Matt. vii. 24, 25; Luke vi. 48.

60. Of Jehovah as a rock. Deut. xxxii. 4, 15, 18, 30, 31; 1 Sam. ii. 2; 2 Sam. xxii. 2, 32, 47; Ps. xviii. 2, 31, 46; xxxi. 2, 3; xl. 2; xlii. 9; lxi.

2; lxii. 2, 6, 7; lxxviii. 35; lxxxix. 26; xcii. 15; xciv. 22; xc. 1; Isa. xxxii. 2.

61. Of false gods as a rock. Deut. xxxii. 31, 37.

62. Of images or idols of stone. Levit. xxvi. 1; Deut. iv. 28; xxviii. 64; xxix. 17; Judg. xvii. 3, 4; xviii. 14—21, 30, 31; 2 Kings xvii. 41; xviii. 4; xix. 18; xxiii. 14, 24; Ps. lxxviii. 58; xcvii. 7; cvi. 36, 37; Isa. x. 19; xxi. 9; xlv. 9, 10, 15, 17; xlv. 17, 20; xlvi. 1; xlviii. 5; Dan. v. 4, 23; Micah i. 7; Nahum ii. 14; Hab. ii. 18; Apoc. ix. 20; xiii. 14, 15; xiv. 9, 11; xv. 2; xix. 20; xx. 4.

63. Of the body of Jesus being laid in a new tomb hewn out of the rock, and a great stone rolled to the door of the sepulchre, and sealed. Matt. xxvii. 60, 66; xxviii. 2; Mark xv. 46; xvi. 3, 4; Luke xxiii. 53; xxiv. 2; John xix. 41, 42; xx. 1, &c.

64. Of an angel rolling back the stone from the door of the sepulchre, and sitting upon it. Matt. xxviii. 2; Mark xvi. 3, 4.

65. Of a paved work of sapphire-stone under the feet of the God of Israel, resembling the body of heaven for clearness. Exod. xxiv. 10; Ezek. i. 26; x. i.

66. Of the appearance of the wheels, seen by Ezekiel, like unto the colour of a beryl-stone. Ezek. i. 16; x. 9.

67. Of two onyx-stones on the shoulders of the ephod, having the names of the children of Israel

engraven on them. Exod. xxv. 7; xxviii. 9—12; xxxv. 9, 27; xxxix. 6, 7.

68. Of the precious stones called Urim and Thummim, for the breast-plate of Aaron. Exod. xxv. 7; xxviii. 17—21; xxxv. 9, 27; xxxix. 8—14.

69. Of precious stones presented by the queen of Sheba to Solomon. 1 Kings x. 10.

70. Of precious stones brought to Solomon from Ophir, in the navy of Hiram, king of Tyre. 1 Kings x. 11.

71. Of precious stones for the foundations, the windows, the gates, and the borders of the church to be established among the Gentiles. Isa. liv. 11, 12.

72. Of precious stones for the clothing of the king of Tyrus. Ezek. xxviii. 12—16.

73. Of precious stones for the adorning of the whore of Babylon. Apoc. xvii. 4; xviii. 16.

74. Of precious stones for the wall and foundations of the New Jerusalem. Apoc. xxi. 18—20.

In all the cases above enumerated stones denote, as before observed, truths, either genuine, or apparent, or perverted; which will sufficiently appear from the observations now following on some of the passages already referred to.

SECTION II.

STONES USED FOR ALTARS, PILLARS, WITNESSES,
AND MEMORIALS.I. *Of Stones for Altars.*

(1.) Exod. xx. 24, 25. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. And if thou wilt make me an *altar of stone*, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

(2.) Deut. xxvii. 5, 6. And there shalt thou build an *altar* unto Jehovah thy God, an *altar of stones*: thou shalt not lift up any iron tool upon them. Thou shalt build the *altar* of Jehovah thy God of *whole stones*: and thou shalt offer burnt-offerings thereon unto Jehovah thy God.

(3.) Josh. viii. 30, 31. Then Joshua built an *altar* unto Jehovah the God of Israel in mount Ebal, as Moses the servant of Jehovah commanded the children of Israel, as it is written in the book of the law of Moses, an *altar of whole stones*, over which no man hath lift up any iron.

(4.) 1 Kings xviii. 31, 32. Elijah took *twelve stones*, according to the number of the tribes of the sons of Jacob: and with the stones he built an *altar* in the name of Jehovah.

As the essential part of worship consists in two things, namely, good and truth, or charity and faith,

therefore, in reference to these mention is made of an *altar of earth*, and an *altar of stone*. Worship from a principle of good, or of charity, was represented by the offerings and sacrifices made upon *altars of earth*; but worship from the love of truth, or from faith, was represented by the offerings and sacrifices made upon *altars of stone*. The former is the worship of a man already regenerated, or of one who is in charity, and at the same time in faith derived from it: the latter is the worship of him, who is undergoing the process of regeneration, and who by faith is led to charity, or by the precepts of truth into the life of good.

The reason why the altar was not to be built of hewn stones, but of unwrought or whole stones, was, because the labour of man, in hewing and preparing them according to his own skill and judgment, denoted self-derived intelligence, which, so far as it contains any thing of merely human life, or human merit, is in itself evil, and therefore cannot enter into, or mingle itself with, the pure worship of the Lord, without contaminating, defiling, and in a great degree profaning it. All worship, to be truly acceptable, must be derived from the Lord alone by his Word; the truths of which, being in themselves divine, if received by man in sincerity of heart and integrity of life, will bear above him the consideration of selfish and temporal interests, to the contemplation and love of those which are heavenly and eternal.

(5.) Judges vi. 20, 21. The angel of God said

unto Gideon, Take the flesh, and the unleavened cakes, and lay them upon this *rock*. And he did so. Then the angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes: and there rose up fire out of the *rock*, and consumed the flesh and the unleavened cakes.

(6.) Judges xiii. 19, 20. Manoah took a kid, with a meat-offering, and offered it upon a *rock* unto Jehovah. And it came to pass, when the flame went up toward heaven from off the altar, that the angel of Jehovah ascended in the flame of the *altar*.

In both of these instances a natural rock is used as an altar to Jehovah. The rock denotes divine truth, and the fire issuing out of it is divine love: these two concurring in the worship there represented, cause it to become acceptable in the sight of heaven; which is still further confirmed by the circumstance of the angel of Jehovah ascending in the flame of the altar.

(7.) Isa. xxvii. 9. When Jacob shall make the *stones of the altar* as *chalk-stones* that are beaten asunder, the groves and images shall not stand up.

Jacob here is the church diverging from what is spiritual into things natural; and the worship of such a church is described by his making all the stones of the altar as mere chalk-stones beaten asunder, and thus liable to be dispersed by every wind. The stones of the altar are divine truths, from and according to which worship ought to be performed: and these are said to become as chalk-

stones, deprived of their former consistency and durability, when they are perverted, that is, when they are separated from charity, which gives them the power of cohesion, and when consequently they are dissipated, and are no longer to be found in the church in their purity and integrity. It is therefore written, that, whensoever this shall take place, the groves and images, representative of divine truths, shall no longer stand up.

In the best times of the most ancient and the ancient church, which existed long before the Israelitish people were formed into the representative of a church, groves, gardens, and mountains, were the places of their worship. Adam, or the most ancient church, worshipped Jehovah in a *garden*, which is called the *garden of Eden*, Gen. ii. 8. Noah, or the ancient church, which succeeded the most ancient, after the ark had rested on the *mountains of Ararat*, built an altar to Jehovah, and offered burnt-offerings, on the altar, Gen. viii. 4, 20. Abraham also, pitched his tent on a *mountain*, and built thereon an altar unto Jehovah, Gen. xii. 8. He likewise "planted a *grove* in Beer-sheba, and called there on the name of Jehovah, the everlasting God," Gen. xxi. 33. Every tree in those ancient gardens and groves denoted some distinct perception or knowledge of divine truth, and thus reminded the worshippers of the various divine attributes and perfections, which from time to time they assembled together to acknowledge and commemorate. For the same reason they also set up images, statues, and

pillars, in and near their groves: and this they did, not in the way of idolatrous superstition, but from an enlightened view of the works of nature and of art, knowing that every object, which presented itself before their external senses, was representative of something heavenly and divine. Hence the sun, the moon, the starry firmament, mountains, hills, valleys, plains, fields, gardens, groves, woods, trees, rivers, fountains, seas, clouds, rocks and stones, beasts, birds, and fishes, in endless variety, all contributed in their turns to excite ideas and affections strictly analogous to these different objects, but yet totally distinct from them, just as spiritual things are totally distinct from natural things.

But when, in consequence of a long and universal degeneracy among the men of ancient times, their posterity had altogether lost sight of the things signified by the natural objects above named; and when, instead of leading the mind to devout meditations, those objects became the occasion of an external, criminal adoration, without any reference to what was internal, spiritual, and divine, which is the characteristic of mere idolatry; then the people of Israel were raised up, and separated from the other nations, as well for the purpose of checking the superstition which everywhere prevailed, as for the formation of a kind of nucleus for the future improvement and happiness of mankind, by becoming the depository of a new revelation from heaven. Then also for the first time it became a divine law, that no images, statues, groves, or high places, should

be suffered to remain, but that they should be universally broken to pieces, cut down, burnt, and destroyed. Among the rest, it is remarkable, that the brazen serpent, which was set up by Moses at the express command of Jehovah, Numb. xxi. 8, and which, like other images, had become the occasion of idolatry, was also, under the divine approbation, broken in pieces by the good king Hezekiah. See 2 Kings xviii. 3, 4.

It has been already observed, concerning the people of ancient times, that, during the state of their integrity, images, statues, and groves, were in constant use, not as objects of idolatrous veneration, but as mediums serving to introduce to their contemplation things holy, spiritual, and divine, and thereby more readily to excite their devotion: which ancient state of society is frequently referred to in both the historical and the prophetic books of the Sacred Writings. The images, or statues, which were set up within their groves, reminded them of the more interior spiritual things taught by the church: whereas those, which were placed on the outside, whether contiguous to them or more distant from them, represented such things as were relatively more exterior and natural. Properly speaking, the groves mentioned in the passage above quoted from Isaiah, involving all that was contained within them, denote worship from spiritual truths; and the images, which according to the original were *solar images*, or *solar pillars*, either as bearing the image of the sun, or as being exposed to its heat, denote

worship from natural truths. It is by reason of this signification of the terms, retained from time immemorial, that the prophet uses such language in describing what will be the situation of the church, when man by his natural and depraved appetites, supported by his fallacious and perverse reasonings, shall utterly depart from the true worship of the Lord, namely, that it will then be divested of all genuine spiritual truths, and at the same time of all genuine natural truths; these being understood by the groves and images, which shall no longer stand up, or have an existence in the church.

II. *Of Stones for Pillars, Witnesses, and Memorials.*

(1.) Gen. xxviii. 18, 22. Jacob rose up early in the morning, and took the *stone* that he had put for his pillows, and set it up for a *pillar*, and poured oil upon the top of it. And he said, This *stone*, which I have set for a *pillar*, shall be God's house.

(2.) Gen. xxxi. 45—52. And Jacob took a *stone*, and set it up for a *pillar*. And Jacob said unto his brethren, Gather *stones*; and they took *stones*, and made a *heap*: and they did eat there upon the *heap*. And Laban said, This *heap* is a *witness* between me and thee this day. Behold this *heap*, and behold this *pillar*, which I have cast betwixt me and thee. This *heap* be *witness*, and this *pillar* be *witness*, that I will not pass over this *heap* to thee, and that thou shalt not pass over this *heap* and this *pillar* unto me, for harm.

(3.) Gen. xxxv. 14. And Jacob set up a *pillar* in the place where God talked with him, even a *pillar of stone*.

(4.) Gen. xxxv. 19, 20. Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a *pillar* upon her grave: that is the *pillar* of Rachel's grave unto this day.

(5.) Exod. xxiv. 4. And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the hill, and *twelve pillars*, according to the twelve tribes of Israel.

(6.) Josh. iv. 1—9, 20. And it came to pass when all the people were clean passed over Jordan, that Jehovah spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command you them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, *twelve stones*, and ye shall carry them over with you, and leave them in the lodging-place where you shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man. And Joshua said unto them, Pass over before the ark of Jehovah your God into the midst of Jordan, and take ye up every man of you a *stone* upon his shoulder, according to the number of the tribes of the children of Israel: that this may be a *sign* among you, that when your children ask their fathers in time to come, saying, What mean you by these stones? then ye shall answer them, That the waters of Jordan were cut off be-

fore the ark of the covenant of Jehovah, when it passed over Jordan, the waters of Jordan were cut off: and these *stones* shall be for a *memorial* unto the children of Israel for ever. And the children of Israel did so as Joshua commanded, and took up *twelve stones* out of the midst of Jordan, as Jehovah spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up *twelve stones*, in the midst of Jordan, in the place where the feet of the priests who bare the ark of the covenant stood; and they are there unto this day. And those *twelve stones*, which they took out of Jordan, did Joshua pitch in Gilgal.

(7.) Josh. viii. 28, 29. And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day. And the king of Ai he hanged on a tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great *heap of stones* that remaineth unto this day.

(8.) Josh. xxiv. 26, 27. And Joshua wrote these words in the book of the law of God, and took a great *stone*, and set it up there under an oak, that was by the sanctuary of Jehovah. And Joshua said unto all the people, Behold, this *stone* shall be a *witness* unto us; for it hath heard all the words of Jehovah, which he spake unto us: it shall be therefore a *witness* unto you, lest ye deny your God.

(9.) 1 Sam. vii. 12. Samuel took a *stone*, and set it between Mizpeh and Shen, and called the name of it *Eben-ezer*, saying, Hitherto hath Jehovah helped us.

From the preceding passages it is plain, that heaps of stones were collected, great stones set up, and pillars erected, not only for the purpose of marking the boundaries between the possessions of one man and those of another, but also, as monuments or memorials, to testify and evidence, in a way that could not be denied, the truth of certain historical facts, as well as the solemn engagements which had been entered into by individuals, or by a whole people, both with their neighbour and with their God. To the above ancient practice may also be traced the origin of the law of nations. And hence may be seen at least one reason why stones in the Sacred Scriptures are used to signify truths.

SECTION III.

TABLES OF STONES FOR THE TEN COMMANDMENTS.

I. *Of the Two Tables of Stone in general.*

(1.) Exod. xxiv. 12. And Jehovah said unto Moses, Come up to me into the mount, and be there : and I will give thee *tables of stone*, and a law, and commandments which I have written.

(2.) Exod. xxxi. 18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, *two tables of testimony, tables of stone*, written with the finger of God.

(3.) Exod. xxxii. 15, 16, 19. And Moses turned, and went down from the mount, and the *two tables of the testimony* were in his hand: the *tables* were written on both their sides; on the one side and on the other were they written. And the *tables* were the work of God, and the *writing* was the writing of God graven upon the *tables*. And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing;—(*for in the absence of Moses, Aaron and the people had made a golden calf, and were dancing before it:*)—and Moses' anger waxed hot, and he cast the *tables* out of his hands, and brake them beneath the mount.

(4.) Exod. xxxiv. 1, 4, 28. And Jehovah said unto Moses, Hew thee *two tables of stone* like unto the first: and I will write upon *these tables* the words that were in the *first tables*, which thou brakest. And he hewed *two tables of stone*, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took in his hand the *two tables of stone*. And he (Jehovah) wrote upon the *tables* the words of the covenant, the *ten commandments*.

Similar things are repeated in Deut. iv. 13; ix. 9—17; x. 1—5.

The ten commandments inscribed upon two tables of stone, as is well known, were the first-fruits of

the Word, and contain an epitome of the whole duty of man. They are called the *ten words*, because the number *ten* signifies and involves all; and *words* or *commandments* denote truths which have respect to doctrine, and goods which have respect to life. The reason why they were written upon *tables of stone* was, because, as we have already seen, stone signifies truth, properly external truth, such as constitutes the literal sense of the Word. These tables were *two* in number, to represent thereby the conjunction of the Lord with the church, and by the church with the human race. Hence they are called the *tables of the covenant*, Deut. ix. 9, 11, 15; and the words inscribed upon them are called the *words of the covenant*, Exod. xxxiv. 27, 28: for a covenant implies the agreement or conjunction of two. On this account the tables, though perfectly distinct, were yet so adjusted to each other, that being placed together, and by application conjoined into one, the writing was continued in straight lines from one table to the other, in all respects as if they were only one table. And it is probable, as well from the circumstance of Moses carrying both the tables in his hands, as from their being laid together in the ark, that their dimensions and bulk must have been very moderate, perhaps considerably less than what have been usually assigned them.

It appears from Exod. xxxii. 15, that "the tables were written on *both their sides*; on the *one side* and on the *other* were they written:" from which passage it might with some plausibility be inferred,

that the writing was upon *each side or surface of each stone*, that is, upon both their *fronts* and *backs*. If this conjecture be admitted, then the dimensions of the two tables may have been proportionably diminished: while the writing upon the fronts and backs might still denote the *internal* and the *external* sense of the Word, as in Ezek. ii. 9, 10; and Apoc. v. 1. But as it is more probable, that the *two sides*, or rather, in strict conformity with the original, the *two transits*, had respect merely to the two distinct tables, which were placed one against the other, the expression seems plainly to imply, that both in writing and in reading each of the commandments, a *transition* was made from one table to the other, in the manner already described.

The common opinion is, that so many entire precepts were written upon one table, and so many upon another, as exhibited in almost all Christian churches: which idea has been thought to receive confirmation from its being usually said, that one table is for the Lord, and the other for man. This latter sentiment is indeed true in one respect, that is, representatively, as arising from the *number* of the tables spiritually considered, as well as from the *two-fold* duty which man is bound to perform, viz., *first* to the Lord, and *secondly* to his neighbour. And hence we may also see the reason why the Lord in the Gospel comprises the whole of the decalogue in *two* commandments only, saying, that love to the Lord constitutes the *first*, and love to our neighbour the *second*, Matt. xxii. 37—39: when

nevertheless it is most evident, that his words are not to be taken *literally, strictly, or formally*, because the second commandment, as written upon the tables, equally with the first, respects our duty to our God, and not so much our duty to our neighbour. Whenever, therefore, mention is made in a general way, that one table belongs to the Lord, and the other to man, this language is to be understood *spiritually*, as we shall now explain, and not in such a sense as to imply, either that a certain number of the precepts was written upon one table, and a certain number on the other, or that one part only of the divine law is for man, because written on one of the tables as his part of the covenant, and the remainder for the Lord to perform on his part, because written on the other.

The spiritual interpretation alluded to, which has no respect to *number* as such, but to the *thing signified* by number, is to the following effect. Every precept contains a duty for man to perform, and in each he is required to act *apparently by his own power*: yet, as *in reality* he is *of himself* utterly incapable either of shunning evil, or of doing good, it therefore becomes necessary that the Lord should *accompany him*, and be perpetually *present with him*, to give him both the inclination and the ability to observe every one, or any one, of his divine laws. In other words, man's part in the covenant consists in his shunning the evil that is forbidden, and in doing the good that is enjoined, *apparently of himself*, yet *in reality from the Lord*: and the Lord's part in the

same covenant consists in his actually *supplying man* with all the *purity of motive*, all the *integrity of purpose*, and all the *power of action*, necessary for the occasion ; the result of which will be, that, while man thus obeys the divine command, he will yet at the same time ascribe all the merit to the Lord alone. And hence the true reason may be seen, why the words and matter of each commandment were continued from one table to the other, as already described, and not written in the way commonly supposed, with a certain number of commandments on one table, and a certain number on the other. By each commandment being inscribed on both tables, the true idea of a covenant, or of spiritual conjunction with the Lord, is more fully set forth, than it could by any other means : and we are thereby clearly instructed, that while the Lord is in man, man ought also, at the same time, to be in the Lord. This agrees with his own words in the Gospel : “He that abideth *in me*, and *I in him*, the same bringeth forth much fruit : for *without me ye can do nothing*,” John xv. 5.

That the view, which we have here taken of the ten commandments written on two tables of stone, yet in such a manner as to exhibit the true conjunction of the Lord and man, is a just one, may be further confirmed by other examples to be found in the Word. When Abram was desirous of some sign to assure him that he and his posterity should inherit the promised land, he was ordered to take an heifer of three years old, and a she-goat of three years

old, and a ram of three years old; and he *divided these in the midst*, and laid each piece *one against the other*, Gen. xv. 8—10. This division of each animal into *two parts* or *pieces*, and the position of these *one over-against the other*, represented the same thing as the division of the laws into *two tables*, and the *application of both together*, viz., the *conjunction* of the Lord and man: and therefore it is written immediately afterwards in ver. 18, that “in the same day Jehovah made a *covenant with Abram*.”

We find also, that in ancient times it was usual even for transgressors and idolators to divide the animals, which they offered in sacrifice to their false gods, and to pass between the pieces, as in Jer. xxxiv. 18; whereby was represented the *conjunction* of hell with man, or, what is the same thing, the *conjunction* of evil and of falsehood in the human mind.

In general, by the various sacrifices, whereof *part* was burnt upon the altar, and *part* was given to the people to eat: also by the blood, *half* of which was sprinkled upon the altar, and *half* upon the people, Exod. xxiv. 6, 8, was represented the *conjunction* of the Lord and man, by means of divine good and divine truth. The same was likewise denoted by the bread which Jesus *brake*, or *divided*, when he fed the multitude, and when he instituted the holy supper. From all which we learn, that the great object continually held up to view, both in the writings of Moses, called the law, and of the Evangelists, called the gospel, is the conjunction of the Lord with man, and thereby his eternal salvation.

- II. *Of the first Pair of Tables which were broken by Moses, and represented the Ancient Word, consisting in part of the Book of the Wars of Jehovah, the Book of Proverbs or rather Enunciations, the Book of Jasher, and perhaps the Book of Enoch; with Remarks on some of the Apocryphal books, the Fables of the Ancients, the Epistles of Peter and Jude, and other ancient Writings now lost.*

Of the first pair of tables it is said, that they were the *work of God*, and that the writing was the *writing of God* graven upon the tables, being *written with the finger of God*. But of the second pair of tables, which were like unto the first, we read, that *Moses hewed* and prepared them for the writing; and that afterwards *Jehovah himself wrote* on the tables the words that were in the first tables. With a view to explain these extraordinary circumstances, the following observations are submitted to the reader.

The two tables, containing the divine law in a concise and comprehensive form, and being a kind of first-fruits or harbinger of the succeeding revelation, represented the whole Word. But the first pair in particular, which were broken at the foot of the mountain, represented the Ancient Word, or that code of divine revelation, which existed prior to the Word given by Moses and the prophets. This Ancient Word being no longer accommodated to the degenerate state of man, was therefore by

the divine providence of the Lord removed, in order to make way for the Word which we now have, as better suited to the temper and genius of the Israelitish people, and indeed of mankind in general.*

That such an Ancient Word did really exist prior to our Word, is evident from this circumstance, that it is expressly quoted by Moses in Numb. xxi. 14, 15, who transcribes a passage from one of the historical or rather prophetic books belonging to it, called the *book of the Wars of Jehovah*; alluding in the first place to the wars of the Israelites with their different enemies, and in the next place to the future acts of Jehovah in the Humanity, when he accomplished the great work of redemption, by fighting against and overcoming all the powers of hell. Moses in the same chapter, ver. 27—30, gives another quotation from another book of the Ancient Word, called *Proverbs*, or rather *Enunciations*, as it appears to have consisted of prophetic declarations. Joshua likewise, when he bad the sun and moon to stand still, refers to a third book

* As a proof that the event here spoken of was of the *divine providence*, it may be sufficient to remark, that, when Moses in great anger and indignation cast the tables to the ground, and brake them in pieces, although he had just before received them in the most solemn manner, and as a most sacred deposit from the hands of Jehovah, still no expression of divine disapprobation is to be found on occasion of the apparently rash conduct of Moses, but only on account of the wickedness of the people. On the contrary, his intercession in behalf of Aaron and of the people was accepted by Jehovah; and this without any previous atonement being required of him for the purgation of himself.

of the Ancient Word, saying, "Is not this written "in the *book of Jasher?*" (i. e. the *book of Rectitude* or *Equity?*) chap x. 12, 13 ; again alluding to the wars of the Israelites, and to the victories over man's spiritual enemies, which the Lord obtained while in the flesh. The same book is appealed to as a book of high authority, by the author of the book of Samuel, on the occasion of David's lamentation over Saul and Jonathan : see 2 Sam. i. 17, 18.

But besides the evidence arising from these references and direct quotations from different books of the Ancient Word, other proofs are to be found in our Word, that there existed a church prior to the Israelitish church, and consequently a revelation prior to that received by Moses, or even by Abraham. Balaam, an inhabitant of Syria, and a prophet belonging to a very different people from the Israelites, yet prophesied from the mouth of Jehovah the true God, Numb. xxii. 8—18 : and in chap. xxiii. and xxiv. throughout, on his surveying the dwellings of Israel in tents and tabernacles, according to their tribes, the spirit of God came upon him, and he openly announced the future greatness of that people, and foretold the coming of the Lord into the world.

It appears also from Gen. xiv. 18—20, that Melchizedek, who was priest of the most high God, as well as king of Salem, brought forth bread and wine to Abram, and blessed him : whereupon Abram gave him tithes of all, as an acknowledgment, that Melchizedek represented some higher or more in-

terior principle of celestial life, than Abram at that time did. This circumstance clearly proves, that a church existed prior to that instituted among the posterity of Abraham; that in it the offices of priesthood and royalty were exercised by one and the same person, who thus represented the union of divine good and divine truth in the person of the Lord*; that the symbols of that church, bread and wine, were similar to those appointed in the Christian Church by our Lord himself; and therefore that there must have been in those early ages of the world a revelation, or Sacred Scripture, suited to the then existing states of mankind, which in process of time has given place to the Word written by Moses, the prophets, and the Evangelists.

Moses himself, who broke the two former tables, and hewed out new ones, also represented the Word, or the divine law in general, especially the legal and historical part of it: and as the new Word was in the external sense to treat much of the Israelitish

* This is what is meant in Ps. cx. 4, by the Lord's being a priest for ever *after the order of Melchizedek*: for Melchizedek as a priest represented the divine good, and as a king the divine truth. In the Israelitish church this representation was usually effected by *two distinct persons*, the priest and the king: but in times antecedent to the Jewish theocracy, that is to say, in the ancient church, which existed before and at the time of Abraham, the representation frequently centered in *one person*, who was both priest and king. Such was Melchizedek, when, after the battle of the kings, he administered sacramental bread and wine to Abram, blessed him, and received from him tithes of all his acquisitions, Gen. xiv. 18—20.

people, it therefore became necessary to change the *external language* or *expression* of the Word, while its *internal sense* and *divinity* still remained the same. This change of a former external sense of the Word, for a new external sense better adapted to the state of the Jewish nation, by describing their history, manners, and institutions, is clearly pointed out, not only by the fact of Moses breaking the first tables, and afterwards hewing out fresh ones, but also by the occasion which impelled him to do it, namely, the total departure of the Israelites, with Aaron at their head, from the worship of Jehovah, to the worship of a golden calf, in the formation of which they had all unanimously concurred. And it appears at the same time no less evident, that the same divinity, the same sanctity, and the same internal sense, which had inspired the former Word, are still preserved and continued in that which we now possess. The same *words*, i. e. the same great *truths*, which were inscribed on the former tables, were equally written by the same divine hand on the new tables.

The Apocryphal books, which are frequently annexed to the Old Testament, and reputed by Christians of doubtful authority, are not to be considered as forming any part of the Ancient Word here spoken of. Some of them are supposed to have been written in the way of mere allegory. For example, Grotius states his opinion concerning the book of *Judith* to be, that it is entirely a parabolic fiction, written in the time of Antiochus Epiphanes, when he came

into Judea to raise a persecution against the Jewish church; and that the design of it was to confirm the Jews under that persecution in the hopes, that God would send them a deliverance. He attempts also an explanation, saying, "that by *Judith* is meant Judea; by *Bethulia* the temple, or house of God; and by the *sword*, which went out from thence, the prayers of the saints; That *Nebuchodonosor* denotes the devil; and the kingdom of *Assyria* the devil's kingdom, pride: That by *Holofernes* is meant the instrument or agent of the devil in that persecution, Antiochus Epiphanes, who made himself master of Judea, that fair *widow*, so called, because destitute of relief: That *Eliakim** signifies God, who would arise in her defence, and at length cut off that instrument of the devil, who would have corrupted her."

Grotius and others also think, that the book, called *Baruch*, in the Apocrypha, is a mere fiction, or allegorical relation, written by some Hellenistical Jew, and containing nothing of a real history. See *Prideaux's Connection*, vol. i. p. 52.

The same observations will in a great measure apply to many other writings, which have been brought down to our times, particularly those of the ancient mythologists, of which the celebrated Lord Bacon says, "It may pass for a further indication of

* Jerom, in his Latin version of *Judith*, promiscuously uses the terms *Eliakim*, and *Jehoiakim*, or *Joakim*; *El* being the name of God in the one case, as *Jehoia* or *Joa* is taken for the name of *Jehovah* in the other.

a concealed and secret meaning, that some of these fables are so absurd and idle in their narration, as to proclaim an allegory even afar off. A fable that carries probability with it, may be supposed invented for pleasure, or in imitation of history: but what could never be conceived or related in this way, must surely have a different use. For example; what a monstrous fiction is this, That *Jupiter* should take *Metis* to wife; and as soon as he found her pregnant, eat her up; whereby he also conceived, and out of his head brought forth *Pallas* armed! Certainly no mortal could, but for the sake of the moral it couches, invent such an absurd dream as this, so much out of the road of thought."

He further observes, "The argument of most weight with me is, That many of these fables appear not to have been invented by the persons who relate and divulge them, whether *Homer*, *Hesiod*, or others; for if I were assured they first flowed from those later times and authors, I should never expect any thing singularly great and noble from such an origin. But whoever attentively considers the things, will find, that these fables are delivered down by those writers, not as matters then first invented, but as received and embraced in earlier ages. And this principally raises my esteem of those fables; which I receive, not as the product of the age, or invention of the poets, but as sacred relics, gentle whispers, and the breath of better times, that, from the traditions of more ancient nations, came at length into the flutes and trumpets of the Greeks."

The explanations of these things, which have been attempted by learned men of the present age, by no means reach that sublimity of conception, or that superlative degree of wisdom, which there is reason to believe distinguished the sages of ancient times. And yet they are sufficient to produce a conviction in the mind, that whenever our ancestors of most remote antiquity would describe the operations of either spiritual, or moral, or civil, or physical causes, they did it in such terms, and under such forms and emblems, as we find more or less characterize all their writings. Mr. William Jones, in his *Figurative Language of Holy Scripture*, p. 318, states what he supposes to have been signified by the idols of the ancients, the heavenly constellations, &c. &c.

“All *idols* (says he) were originally emblematical figures, expressive of the lights of heaven, and the powers of nature. *Apollo* was the sun; *Diana* was the moon; both represented with *arrows*, because both shot forth rays of light.

“The *forms of worship* were symbolical. They *danced in circles*, to shew the revolutions of the heavenly bodies.

“In the *constellations*,—the *Bears* possess the arctic or northern regions. The *Ram*, *Bull*, and *Lion*, all sacred to the solar light and fire, are accommodated to the degrees of the sun’s power, as it increases in the summer months. The *Crab*, which walks sideways and backwards, is placed where the sun moves paralld to the equator, and begins in

that sign to recede towards the south. The *Scales* are placed at the autumnal equinox, where the light and darkness are equally balanced. The *Capricorn*, or wild *Mountain-Goat*, is placed at the tropical point, from whence the sun begins to climb upward toward the north. The *ear of corn* in the hand of *Virgo* marks the season of the harvest. The precession of the equinoctial points has now removed the figures and the stars they belong to out of their proper places; but such was their meaning, when they were in them.

“*Royalty* and *government* were formerly distinguished by symbolical insignia. A *kingdom* was supposed to be attended with *power* and *glory*. The glory was signified by a crown with points resembling rays of light, and adorned with *orbs*, as the heaven is studded with stars. Sometimes it was signified by *horns*, which are a natural crown to animals; as we see in the figure of Alexander upon some ancient coins. The power of *empire* was denoted by a *rod* or *sceptre*. A rod was given to Moses for the exercise of a miraculous power; whence was derived the *magical wand* of enchanters: and he is figured with *horns*, to denote the glory which attended him, when he came down from the presence of God. In *Homer's Iliad*, the priest of *Apollo* is distinguished by a *sceptre* in his hand, and a *crown* on his head, to shew that he derived his power from the Deity, whom he represented. So long as *monarchy* prevailed, the sceptre of kings was a *single rod*: but when *Brutus* first

formed a republic at Rome, he changed the regal sceptre into a *bundle of rods*, or *faggot of sticks*, with an *axe* in the middle, to signify in this case that the power was not derived from heaven, but from the multitude of the people, who were accordingly flattered from that time forward with *Majesty*.

“*Time* was represented with *wings at his feet*, a *razor* or a *scythe* in his right hand, a *lock of hair* on his forehead, and his head *bald behind*; *Justice* with her *sword* and *scales*; *Fortune* with her feet upon a *rolling sphere*, and her *eyes hoodwinked*; *Vengeance* with her *whip*; *Pleasure* with her *enchanted cup*; *Hope* with her *anchor*; *Death* with his *dart* and *hour-glass*; and many others of the same class, all representing in *visible forms* the ideas contemplated by the mind.

“*Pythagoras* points out, by the letter Y, the road of life branching out into two ways, the one of *virtue*, the other of *vice*. He advises *not to keep animals with crooked claws*; i. e. not to make companions of persons who are fierce and cruel:—*Not to stop upon a journey to cut wood*; i. e. not to turn aside to things foreign to the main purpose of life:—*Never to make a libation to the Gods from a vine which has not been pruned*; i. e. not to offer worship but from the fruits of a severe and well-ordered life:—*Not to wipe away sweat with a sword*; i. e. not to take away by force and violence what another has earned by his labour. It was customary with the ancients to use a flat instrument, like the blade of

a knife, to wipe away sweat from the skin, and to clear it of the water after the use of the bath. Another saying of Pythagoras was, that it is a foolish action *to read a poem to a beast*; i. e. to communicate what is excellent to a stupid, ignorant person: which is similar to that prohibition in the Gospel, *not to give a holy thing to a dog, nor to cast pearls before swine.*"

In addition to the observations above made concerning the writings of antiquity, it may be remarked, that the Apostle Peter in his second Epistle, chap. ii. &c., and Jude in his General Epistle, both appear to have copied from one and the same ancient book, which was extant in their day, but is since lost to the world. How otherwise can it be accounted for, that the very same *ideas*, the very same kind of *language*, and the very same *order of delivery*, which we find in the one writer, are so punctually followed by the other? Let the reader only compare the passages here referred to, and he will find no room for a doubt on the subject.

Peter, 2nd Epistle. Jude, General Epistle.

Compare chap. ii. ver. 1 with . .	Ver. 4.
4 . .	6.
6 . .	7.
10 . .	8.
11 . .	9.
12 . .	10.
13 to 15 . .	11, 12.
17 . .	12, 13.
18, 19 . .	16.

Peter, 2nd Epistle. Jude, General Epistle.

Compare chap. iii. ver. 2 with . . . ver. 17.

3 . . . 18.

Peter goes on in the succeeding verses of chap. iii. to speak of the former heavens and former earth ; of the heavens and earth which then were ; of these latter being reserved for destruction by fire, as the former had been by water ; and lastly of new heavens and a new earth, wherein should dwell righteousness : all which particulars were no doubt transcribed by him from some ancient writing, not perhaps of absolutely divine authority, like the genuine books of the Ancient Word, but the production of some enlightened man, who treated of the successions of different churches in the style and manner of the literal sense of our Word. Jude also, in his Epistle, ver. 14, 15, makes express mention of a prophetic book written by Enoch, the seventh from Adam, and quotes from it a passage, which foretels the coming of the Lord to execute judgment upon the wicked. And it is not improbable, but several of the references made by the Evangelists to the sayings of prophets not to be found in the Old Testament, may have been intended as appeals to, or citations from, that Ancient Word, which, as already observed, was represented by the two tables of stone broken by Moses at the foot of Mount Sinai. Or possibly they may have been contained in some other prophetic books, or written sayings, now lost, of which mention is so frequently made in

the books of Kings and Chronicles ; such as the book of the Chronicles of King David ; the book of the Acts of Solomon ; the book of Samuel the Seer ; the book of Nathan the prophet ; the book of Gad the seer ; the Prophecy of Ahijah the Shilonite ; the Visions of Iddo the seer ; the book of Shemaiah the prophet ; the book of Jehu, the son of Hanani ; the Writing of Elijah the prophet ; and the written Sayings of the Seers. See 1 Kings xi. 41 ; 1 Chron. xxvii. 24 ; xxix. 29 ; 2 Chron. ix. 29 ; xii. 15 ; xiii. 22 ; xx. 34 ; xxi. 12 ; xxxiii. 19.

III. *Of the Second Pair of Tables, which were substituted in the Place of the former, and represented the Word given by Moses and the Prophets.*

The two tables, which were substituted in the place of the former, represented the Word given by Moses and the Prophets, or that which we now possess. For as the prior revelation was written in a style and manner similar indeed in some respects to our Word*, yet by correspondences more remote, and more difficult of solution, than those contained in the history of the Israelitish people ; and as in consequence of this circumstance, and at the same time of the gross degeneracy of mankind in general, as before observed, it became necessary to give

* This appears from the great resemblance between the passage quoted from the Ancient Word in Numb. xxi. 27—30, and that in Jer. xlviii. 45, 46.

them a new Word better adapted to instruct, reclaim, and amend them, than the former was; on these accounts Moses was commanded to hew or prepare two fresh tables of stone, and to take them up into the mountain to Jehovah, that he might write upon them according to the former writing: whereas the first tables, together with the writing upon them, are said to have been wholly the work of God. By Moses being ordered to prepare the new tables is therefore meant, that he was to be engaged in writing the literal and historical sense of the new Word, which should treat of the Jewish or Israelitish people, over whom he was constituted the head; and by Jehovah's writing upon those tables is understood, that nevertheless that history should be dictated by divine inspiration, and contain within its bosom an internal, heavenly, and even a divine sense.

The distinction, which is made between the *tables themselves*, and the *writing* upon them, is intended to point out the distinction between the *literal sense* of the Word, and its *spiritual sense*: the former being like a ground, plane, or table, on which the latter is inscribed, and from which it cannot properly be separated, because it is everywhere within it.

The Word being thus distinguishable into an internal and an external sense, it appears to be not inconsistent with divine order, or the immutable nature of divine truth, that its external should be changed according to the circumstances of mankind,

its internal remaining ever the same. But in what manner or respect this change of the external actually took place, which was chiefly on account of the Israelitish people, cannot be better described than in the words of Emanuel Swedenborg, who in his *Arcana Cœlestia*, n. 10,603, observes as follows :

“For the sake of that nation altars, burnt-offerings, sacrifices, meat-offerings, and libations, were commanded, and on this account, both in the historical and prophetical Word, those things are mentioned as the most holy things of worship, when yet they were allowed of, because they were first instituted by Eber, and were altogether unknown in the ancient representative Church. For the sake of that nation also it came to pass, that divine worship was performed in Jerusalem alone, and that on this account that city was esteemed holy, and was also called holy, both in the historical and prophetical Word. The reason was, because that nation was in heart idolatrous ; and therefore, unless they had all met together at that city on each festival, every one in his own place would have worshipped some god of the gentiles, or a graven and molten image. For the sake of that nation also it was forbidden to celebrate holy worship on mountains and in groves, as the ancients did ; the reason of which prohibition was, lest they should set idols there, and should worship the very trees. For the sake of that nation also it was permitted to marry several wives, which was a thing altogether unknown in ancient times ; and likewise to put away their wives for various

causes: hence laws were enacted concerning such marriages and divorces, which otherwise would not have entered the external of the Word; on which account this external is called by the Lord the external of Moses, and is said to be granted for the hardness of their heart, Matt. xix. 8. For the sake of that nation mention is so often made of Jacob, and likewise of the twelve sons of Israel, as being the only elect and heirs, as in Apoc. vii. 4—8, and in other places, although they were such as they are described in the song of Moses, Deut. xxxii. 15—43, and also in the prophets throughout, and by the Lord himself: not to mention other things, which form the external of the Word for the sake of that nation. This external is what is signified by the two tables hewed by Moses. That still in that external there is a divine internal not changed, is signified by Jehovah writing on these tables the same words which were on the former tables."

The first tables, then, are said to have been the *work of God*, and the writing upon them the *writing of God*, because the Ancient Word, represented by those tables, was dictated by God both as to its *exterior* and its *interior* contents, without any respect to mere *historical facts*, except only apparently or factitiously in the letter, after the manner of the first ten chapters of Genesis. And the second tables are said to be the *work of Moses*, and the writing upon them to be the *writing of Jehovah*, because a great part of the new Word is indeed as to its *external* or *historical sense* written by the pen

of Moses, and treats of the people of Israel, over whom he presided; while its *internal* and *divine sense* is solely from the Lord, and treats of him and his kingdom alone.

Thus we see, that, though the wickedness of the Israelites, in departing from the worship of Jehovah to that of a golden calf, was the immediate occasion of the first tables being broken, still new tables were substituted in their place, whose contents were equally holy and divine with the former. And that we may never lose sight of the real Author of the Word, especially as to its spiritual, celestial, and divine senses, but may perpetually venerate the whole of its contents, as the true medium of conjunction between heaven and earth, as the best gift of the Creator to the creature, and as the very habitation of the Lord with the human race, we are most solemnly assured, that every word of the Sacred Writing was impressed upon the tables by the great Jehovah himself. Deut. x. 2, 4.

We learn, therefore, from a due consideration of the circumstances recorded, particularly in relation to our Word, or Sacred Scripture, represented by the two tables of stone last given, that its *interior contents* are derived solely from the Lord; and that its *exterior contents*, though written by the hand of Moses and the Prophets, and though adapted to the state of the Israelites, whose history was thus made the vehicle of divine wisdom to mankind, when every former dispensation was found unavailable to their reformation and regeneration, were yet sug-

gested and indited by the same merciful Lord, who in all ages of the world has never ceased to bless his creatures with a revelation of himself, and of those divine laws, the observance of which can alone prepare him for a happy immortality in the life to come.

SECTION IV.

THE BREAST-PLATE OF AARON, CALLED THE BREAST-PLATE OF JUDGMENT, AND ALSO URIM AND THUMMIM.

I. *Of the Substance and form of the Breast-Plate, and the Arrangement of the twelve precious Stones into four Rows, with and according to the Names of the twelve Children of Israel.*

(1.) Exod. xxviii. 15—21. Thou shalt make the *breast-plate* of judgment, with cunning work, after the work of the ephod thou shalt make it; of gold, and of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it. Four-square it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it *settings of stones*, even *four rows of stones*: the first row shall be a sardius, (a ruby,) a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, (a chrysopra-

sus,) a sapphire, and a diamond. And the third row a ligure, (acyanus,) an agate, and an amethyst. And the fourth row a beryl, (a Tarshish,) and an onyx, and a jasper: they shall be set in gold in their inclosings. And the *stones* shall be with the names of the children of Israel, *twelve*, according to their names; like the engravings of a signet, every one with his name shall they be according to the twelve TRIBES.

In Exod. xxxix. 8—14, nearly the same words, as the preceding, are repeated in this chapter; but with this difference, that the former appear in the shape of a command, the latter as the command executed.

As the breast-plate of Aaron formed one of the most magnificent appendages to his sacerdotal dress, and at the same time, from the varied brilliancy and translucency of the precious stones, called Urim and Thummim, which were set upon it, was appointed to be the medium whereby responses from heaven were obtained in the Jewish church, it is interesting to examine its construction, and to inquire in what manner the extraordinary effects ascribed to it were produced.

It has been doubted by some, whether the breast-plate formed one square, or two squares in one, making an oblong square, because it is described as being *four-square doubled*: and it has likewise been supposed, that the four rows of precious stones, which were set in it, were to be reckoned from right to left in such a manner, that the three stones of

each row should be placed laterally, or even with each other. Accordingly some engravings have represented the plate on Aaron's breast, and the rows of stones set upon it, in the way and position just described. But on a more careful examination of the passage above quoted, it will be found, that the whole breast-plate was a perfect square, being a span in length, and a span in breadth: yet it was a square of a double or two-fold character, because it was divided into *right* and *left*, to represent a *celestial* and a *spiritual* principle: and these again were subdivided, to denote the *internal* and the *external* of each: the whole forming four rows in a vertical or upright position, with three stones in each row, and thereby representing and signifying the conjunction of all the truths of heaven with the good from which they are derived, and at the same time their high perfection. *See the Plate.*

The breast-plate itself was made of gold, of blue, and of purple, and of scarlet, and of fine twined linen: its form being that of a square, when doubled, it had two rings at the upper ends, two at the lower ends, and two at the middle of the sides, whereby it was fastened to the ephod: and each of the precious stones, twelve in number, was set in a socket of gold, and had the name of one of the twelve tribes of Israel engraved upon it. Which particular name was inscribed on one stone, and which on another, does not appear from the description given in the Word: and it would be very difficult, if not impossible, for us in the present day to determine this

point, since the order of the names in other parts of the Word varies on different occasions, each name at one time denoting more or less of the good and the true properly signified by it, according to the nature of the subject treated of, the arrangement in each case adopted, and the relation of the one to the other, and to the whole. For examples of this variety in the order of the nomination of the tribes, the reader may consult the following passages.

1. For the order of their birth, Gen. xxix. 32—35; xxx. 6—24; xxxv. 18.

2. For the order in which they are named, before Jacob came to his father Isaac to Mamre, Gen. xxxv. 23—26.

3. For the order, when they came into Egypt, Gen. xlvi. 8—19.

4. For the order, when they were blessed by their father Jacob, then Israel, Gen. xlix. 3—27.

5. For the order, when the heads of the different tribes are named, for the purpose of numbering their armies, Numb. i. 5—15.

6. For the order, when all the males capable of war, from twenty years old and upward, were numbered, Numb. i. 20—43.

7. For the order, when they pitched their tents around the tabernacle of the congregation, Numb. ii. 1 to end.

8. For the order, when the princes of the tribes made their offerings, Numb. vii. 12—78.

9. For the order, when they marched, the ark

of the covenant going before them, Numb. x. 14—28, 33.

10. For the order, when the heads of the tribes were sent to spy out the land of Canaan, Numb. xiii. 4—15.

11. For the order, when they were numbered, Numb. xxvi. 5—62.

12. For the order, when the princes were appointed to divide the land by inheritance, Numb. xxxiv. 13—29.

13. For the order, when they stood upon mount Gerizim to bless the people, and upon mount Ebal to curse, Deut. xxvii. 12, 13.

14. For the order, when they were blessed by Moses, Deut. xxxiii. 6—24.

15. For the order, when the lands were divided by lot among them, Josh. xiii.—xix.

16. For the order, when certain cities were given by lot to the Levites, Josh. xxi. 4—7.

17. For the order, when the cities so given to the Levites are mentioned by name, Josh. xxi. 9—39.

18. For the order, when the new or holy land shall be divided by lot according to the tribes of Israel, Ezek. xlvi. 2—8, 23—28.

19. For the order, when the gates of the new or holy city are described, Ezek. xlvi. 31—34.

20. For the order, when twelve thousand of each tribe are sealed, Apoc. vii. 5—8.

With respect to the names appropriated to each stone, it is probable, that some one of the preceding

orders of nomination was observed, though not particularly stated in the letter of the Word. The order of their birth is generally supposed to have been the order adopted for the breast-plate, probably because that was the order observed on the two onyx-stones placed on the shoulders of the ephod, as in Exod. xxviii. 10. But this being matter of conjecture only, some incline to that arrangement of the tribes, which represented the celestial order subsisting among the angelic societies in heaven, because in their judgment it is the most perfect. Such appears to have been the order of their encampment, as given in Numb. ii. 3—21*, when they were arranged according to the four quarters, the standard of the camp of Judah at the head of three tribes being in the east, that of Reuben at the head of three other tribes in the south, that of Ephraim in like manner in the west, and that of Dan in the north, with the camp of the Levites and the tabernacle of the congregation in the midst. For Judah was the first of the tribes, and bore the highest signification; while Dan was the last, and denoted what is lowest in heaven and the church.† Similar was the order when they marched, the ark of the covenant going before them, Numb. x. 14—28, 33. And probably they were in the same position, in relation to the four quarters, as that above described, when Balaam beheld them at a distance, and exclaimed, "*How*

* See *Arc. Cæl.*, n. 3862, 4603, 6335, 9642. *Apoc. Expl.*, n. 431.

† See *Arc. Cæl.* n. 10,335.

goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Numb. xxiv. 5.

But as it is possible, that some other order, than that of encampment, may have been required for the breast-plate, which however is not expressed, we shall venture to offer a conjecture on the reason of its being withheld.* May it not have been, because the names, as seen upon the breast-plate in the spiritual world, were not always determined to any one arrangement, but at times shifted from one stone, or from one order of stones, to another, according to the ever-changing circumstances of the church, or of the people who represented the church, either generally or specifically? And as this variety of state was perpetual, and could not have been so well suggested or designated by any *fixed order* of naming the tribes, may it not have been on this account, that the literal sense, or the literal record, is silent on the point in question? And yet we are authorized to believe, that the names were actually engraven either over, under, or upon the stones in some determinate order, which must therefore have

* An intelligent member of the New Church (J. A. T.) makes the following remark on this subject. "There seems to be a mysterious reason why this particular order should have been concealed, and that so carefully even in history; for it must have been known to the priests, and even to Josephus, who yet does not mention it in his *Antiquities of the Jews*. Probably it was to prevent an imitation of the *Urim* and *Thummim*, and a magical application of it in obtaining responses, which some cabalistic books have taught with respect to the letter of the Word."

been permanent in the natural world, though variable in the spiritual world. The inconvenience, or difficulty, which may be supposed to arise from the disagreement here alluded to between what may be called the *real fact*, and the *spiritual use* to be drawn from the whole description of Urim and Thummim, is entirely obviated by *suppressing* in the letter all mention of the order of naming the tribes, or the particular application of the names to their respective stones on the breast-plate: which is a peculiarity not exclusively confined to the present case, but may be observed in various other instances to be met with in the Sacred Scriptures both of the Old and the New Testament.*

They who are desirous of further information as to facts which really did take place, but which yet were not deemed proper to be admitted as *part of the Divine Word*, are therefore frequently referred

* In proof of this, it may be sufficient to remark, that wherever a distinction is observable between the *fact* and the *history*, the *real transaction* and the *record of that transaction*, in all such cases the *latter*, and not the *former*, i. e. the *record*, and not the *fact*, is to be considered as the proper *basis of revelation*, the true *expression of divine wisdom*, in short, the *Holy Word itself*. For of the vast abundance of facts that really and literally took place among the people of Israel, from their *exodus* out of Egypt to their full establishment in the land of Canaan, *a certain number only* were selected by the Divine Wisdom to constitute the sacred history: and even of these some were modified or varied, some amplified or abridged, in such a way that nothing should appear in the literal record, but what was, is, and ever will be, descriptive (by correspondences) of the real states of man's spiritual life.

to the books of the Chronicles of the kings of Judah and Israel, (which do not appear to be those books usually called Chronicles, but some others not now extant,) or to some other history collateral with, but distinct from the Sacred Volume: see 1 Kings xi. 41; xiv. 19, 29, &c., &c., and pp. 37 and 38 of this work. Compare also 2 Sam. xxiv. 9, which is a part of the *real Word*, with 1 Chron. xxi. 5; xxvii. 24, which is no part of the Word, but merely a *collateral* or *supplementary history*; and the variation of the *divine record* from what may probably have been the *literal fact* will immediately appear. Again, compare 2 Kings xxiii. 29, 30, with 2 Chron. xxxv. 20—27; and it will be further seen, that several particulars relative to the good king Josiah, which are recorded as facts in the last-mentioned history, are entirely suppressed in the book of Kings, which is a part of the *Divine Word*.

Similar variations are observable in other historical transactions related in the divine books, when compared with those given in the book of Chronicles: as for example, speaking of the first of David's heroes, it is said in the first book of Chronicles, that "Jashoboam an Hachmonite, the chief of the captains, lifted up his spear against *three hundred*, who were slain by him at one time," chap. xi. 11: but in the second book of Samuel, the exploits of the same mighty man are thus described; "The Tachmonite, that sat in the seat, (or, as it might have been rendered, Joshab-bashebeth the Tachmonite,) chief among the captains, the same was Adino the Eznite,

he lifted up his spear against *eight hundred*, whom he slew at one time," chap. xxiii. 8. Here the divine record makes the number of the slain to be eight hundred, while the collateral history gives only three hundred.

In the New Testament likewise, we find a striking variation in the account given by Matthew, from that in the Acts of the Apostles, concerning the death of Judas. Matt. xxvii. 3—5, states, that, after Judas had betrayed Jesus, he repented, returned the thirty pieces of silver, the price of blood, and went and hanged himself. Whereas in the Acts of the Apostles, i. 18, it is expressly said, that he "purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." And it is added, ver. 19, that this "was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue *A celdama*, that is to say, *The field of blood*." The reader will here observe, that the Evangelist writes by *divine inspiration*, and that the Acts of the Apostles is to be regarded only as a *collateral history*. That the Word should have been so written, as to comprize in its bosom nothing but the divine truths of heaven, while in its external form it selects just so much (and no more) of the Israelitish history, as was found necessary to embody those truths; and that at the same time the Church should be able to reap from the whole the spiritual benefit intended, is, to the pious and enlightened mind, matter of astonishment, as well as of eternal gratitude.

Since therefore the precise arrangement of the names of the twelve tribes, or the distinct appropriation of them to the particular stones of the breast-plate, cannot now be ascertained, and for the reasons above stated need not, it is sufficient for us to know, that the stones themselves, together with the names inscribed upon them, represented all the goods and truths of heaven and the church; that those on the right side (of the high-priest) represented the celestial love of good, and the celestial love of truth, or in other words, love to the Lord, and mutual love; that those on the left represented the spiritual love of good, and the spiritual love of truth, or in other words, charity towards the neighbour, and faith from that charity; while the three stones in each row denoted the perfection and fulness of each kind of love, from its beginning to its end. This signification arises as well from the *colours* of the stones, as from their *number*, which was in each row *three*. We will therefore now consider the rows in their order; and from the colour, transparency, and brilliancy of each, endeavour to point out their true signification.*

* The same gentleman as was referred to in a former note (J. A. T.) again remarks on the tints or colours of the stones as follows: "I think Mr. Hindmarsh is correct, viz., 1st order, *Red*; 2nd, *Reddish Blue*; 3rd, *Whitish Blue*; 4th, *Blueish White*. Yet I much doubt if any of the stones, which we denominate by those names, will apply. The stones in the breast-plate, I judge, must have been all transparent; and yet our *lazure*, or *lapis lazuli*, and *onyx*, and *jasper*, are opaque, and our *agate* but semi-

II. *Of the first Row, consisting of a Ruby, a Topaz, and a Carbuncle.*

There are two fundamental colours, from which all the rest, by combination with each other, and with certain degrees of shade or colourless media, are derived. These two fundamental colours are *red* and *white*; of each of which there are several varieties. The *red*, being a peculiar display of the *primary* or most essential quality of *fire*, is considered in the Sacred Scriptures as expressive of the *good of love*, with which it corresponds: and the *white*, being a peculiar display of the *secondary* property of *fire*, in the same Writings denotes the *truth of wisdom*, with which it also corresponds. Now as the modifications and variegations of natural light with shade produce colours of every description, so the modifications and variegations of spiritual light or truth with ignorance, produce all the varieties of intelligence and wisdom. And hence the precious stones in the breast-plate of Aaron become representative either of higher or of lower degrees of wisdom, (which is always to be understood as inseparable from its love,) according to

transparent. The *diamond* is classed among the *reddish-blue*, which does not agree; neither the *amethyst* among the *whitish-blue*. Our *topaz* is yellow, and not *red*. In short, I do not find that there is any one of the stones known by the names which we apply to them. Possibly it is necessary only to know generally the colours or tints of the orders, in application to the correspondence."

REPRESENTATION OF THE BREAST PLATE,

With its precious Stones, their Colours
and Signification.

Celestial.		Spiritual.	
<i>First Row.</i>	<i>Second Row.</i>	<i>Third Row.</i>	<i>Fourth Row.</i>
<i>Red.</i>	<i>Reddish Blue.</i>	<i>Whitish Blue.</i>	<i>Blueish White.</i>
<i>Ruby.</i> 	<i>Chrysoprasus.</i> 	<i>Cyanus.</i> 	<i>Tarshish.</i> 
1.	4.	7.	10.
<i>Topaz.</i> 	<i>Sapphire.</i> 	<i>Agate.</i> 	<i>Onyx.</i> 
2.	5.	8.	11.
<i>Carbuncle.</i> 	<i>Diamond.</i> 	<i>Amethyst.</i> 	<i>Jasper.</i> 
3.	6.	9.	12.
<i>Celestial Good.</i>	<i>Celestial Truth.</i>	<i>Spiritual Good.</i>	<i>Spiritual Truth.</i>

<i>First Row. Downwards</i>	<i>Red.</i>	<i>Celestial Love of Good.</i>
<i>Second Row.</i>	<i>Reddish Blue.</i>	<i>Celestial Love of Truth.</i>
<i>Third Row.</i>	<i>Whitish Blue.</i>	<i>Spiritual Love of Good.</i>
<i>Fourth Row.</i>	<i>Blueish White.</i>	<i>Spiritual Love of Truth.</i>

their brilliancy and transparency, and at the same time according to the kind of light which predominates in them, whether it be red or white. If the red predominate, it is a mark of celestial or most interior affection: but if the white have the ascendancy, then the affection and consequent perception denoted are of a spiritual or more exterior character.

Under this view of the subject we see the reason why the first row, or order, consisting of a ruby, a topaz, and a carbuncle, denotes the celestial love of good, together with its wisdom, as already observed, namely, because the red or flame-coloured light predominates and sparkles in each of those stones. The prophet Ezekiel, alluding more particularly to the stones of this order, and to their signification as here given, calls them *stones of fire*, when he addressed the fallen king of Tyrus, in these remarkable words: "Thus saith the Lord God, Thou sealest up the sum full of wisdom, and perfect in beauty. Thou has been in Eden the garden of God; every precious stone was thy covering; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the *stones of fire*. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the *stones of fire*," Ezek. xxviii. 12 to 16.

The *ruby* is a much-admired gem, of a deep red

colour, with an admixture of purple. In its most perfect and best coloured state, it is of prodigious beauty and extreme value. It is often found perfectly pure and free from blemishes and foulness, but much more frequently debased in its value by them, especially in the larger specimens. It is of very great hardness, equal to that of the sapphire, and second only to the diamond. It is various in size, but less subject to variations in its shape than most of the other gems, being always of a pebble-like figure, often roundish, sometimes oblong, larger at one end than the other, in some sort resembling a pear, and usually flatted on one side. In general it is naturally so bright and pure on the surface, as to need no polishing; and when its figure will admit of its being set without cutting, it is often worn in its rough state, and with no other than its native polish. Our jewellers are very nice, though not perfectly determinate, in their distinctions of this gem, knowing it in its different degrees of colour under three different names. The first is simply the *ruby*, the name given it in its deepest coloured and most perfect state. The second is the *spinel* ruby; under this name they comprehend those rubies, which are of a somewhat less bright colour, than the ruby simply so called. The third is the *balass* ruby; under which name they express a pale yet a very bright ruby, with a less admixture of the purple tinge, than in the deeper coloured ones, and of less value. The true ruby comes from the East Indies; and the principal mines of it

are in the kingdom of Pegu, and the island of Ceylon.

In our common English version of the Bible, instead of the *ruby*, the translators have named the *sardius*. But the *sardius*, being a kind of cornelian, verging most frequently to a flesh-colour, though sometimes to a blood red, is neither so valuable, nor of so deep a hue, as the ruby; and therefore does not so properly answer to the Hebrew word *odem*, as the ruby does. Some authors call the stone here meant a *pyropus*, from the resemblance which its colour bears to *fire* or to *flame*.

The modern *topaz* appears to be a different gem from that of the ancients: and indeed the same may be said of several, if not all, of the other precious stones. That which now bears the name of a topaz may be described as follows. When perfect and free from blemishes, it is considered a very beautiful and valuable gem: it is, however, rarely to be found in this state. It is of a roundish or oblong figure in its native or rough state, usually flatted on one side, and generally of a bright and naturally polished surface, tolerably transparent. They are always of a fine yellow colour; but they have this, like the other gems, in several different degrees. The finest of all are of a true and perfect gold-colour, and hence sometimes called *chrysolites*; but there are some much deeper, and others extremely pale, so as to appear scarce tinged with yellow. The original topaz emulates the ruby in hardness and the diamond in lustre. The most valuable kinds are said to be

found in the East Indies ; but they are rarely of any great size. The topazes of Peru come next, after these, in beauty and in value. Those of Europe are principally found in Silesia and Bohemia, but generally with cracks and flaws.

The Hebrew term, *pitdah*, rendered the *topaz*, here and in the English Bible, is however by Jerom, Rabbi David, and others, called the *emerald*, which is a precious stone of a green colour, and very different from either the modern or the ancient topaz. This latter, from its being classed with the ruby and the carbuncle, in all probability exhibited a beautiful flame-coloured appearance, which in some specimens might also have been enriched with a fine golden tint. To this may be added the circumstance of its being a production of Ethiopia, and not of the places referred to by our modern jewellers. Job, in his estimate of the value of true wisdom, sets it far above *rubies*, above the *topaz of Ethiopia*, and above the purest *gold*, chap. xxviii. 18, 19; which is an association that seems to justify our conclusion, that the ruby and the topaz bore an affinity with each other, and jointly with pure gold yielded a most exalted signification.

The *carbuncle* is a very elegant gem, of a deep-red colour, with an admixture of scarlet. Its name in the original implies brightness and splendour, as of lightning. This gem was known formerly by the name of *anthrax*. It is said to glitter in the night, and to sparkle much more than the ruby. It is usually found pure and faultless, and is of the same

degree of hardness with the sapphire. It is naturally of an angular figure; its usual size is near a quarter of an inch in length, and two-thirds of that in diameter in its thickest part. When held up against the sun, it loses its deep tinge, and becomes exactly of the colour of burning charcoal; whence the propriety of the name, which the ancients gave it. It is found in the East Indies, and there but very rarely.

III. *Of the second Row, consisting of a Chryso-
prusus, a Sapphire, and a Diamond.*

This order, or row of precious stones, denotes the celestial love of truth, together with its wisdom, and answers to the external of the celestial kingdom, as the first row does to its internal. The stones of the former row derived their signification from their redness; but the stones of this row derive it from their blueness, which participates of a reddish tinge: for it is to be noted, that there is a blue derived from and tinged with red, and likewise a blue derived from and tinged with white. The blue from red, which prevails in the stones of this row, denotes the celestial love of truth; but the blue from white, which prevails in the stones of the next or third row, denotes the spiritual love of good. The affections of the human mind, here represented by colours, though not easily discriminated by one who reflects but little upon them, are yet to be considered as distinct from each other, as the stones of

the two rows when compared together. In each case the stones appear brilliant and resplendent; but the one kind shews an affinity with red light, and the other an affinity with white light. So likewise of the affections above mentioned, the one has more immediate reference to the good of love, and the other to the truth of wisdom.

The *chrysoprasus* is described by some as of a pale green colour, with an admixture of yellow; and the name itself seems to imply as much, being compounded of the Greek word *chrusos*, gold, and *prason*, a leek. In Hebrew the term is, נֹפֶהָךְ, *nophek*, which is rendered differently by different translators. Jerom makes it the *carbuncle*, the Septuagint calls it *anthrax*, Onkelos and the English translators, the *emerald*, and others suppose it to be the *ruby*. Then comes Rabbi David, who in his book of *Roots* pronounces it a *black precious stone*. See Le Dieu *in loc.* and Leigh's *Critica Sacra*, 3rd edit. 1650. But it is well known, that the gems or precious stones of the ancients differed in many respects from those, which bear the same names among the moderns; and therefore nothing can be positively concluded against the *nophek* of the Scriptures, now called the *chrysoprasus*, being of a cerulean or blue colour with a distant tinge of red.

The *sapphire* is a pellucid gem, which in its finest state is extremely beautiful and valuable, being nearly equal to the diamond in lustre, hardness, and price. Its proper colour is a pure blue; in the finest specimens it is of the deepest azure; in others it

varies into paleness in shades of all degrees between that and a pure crystal brightness and water without the least tinge of colour, but with a lustre much superior to the crystal. It is distinguished into four sorts, viz., the blue sapphire, the white sapphire, the water sapphire, and the milk sapphire. The gem known to us by this name is very different from the sapphire of the ancients, which is said to have been of a deep blue, veined with white, and spotted with small gold-coloured spangles, in the form of stars, &c. Moses describes the appearance of heaven under the feet of the God of Israel, to be like a paved work of a *sapphire-stone*, Exod. xxiv. 10. And the prophet Ezekiel says, that the throne, which was in the firmament over the heads of the cherubim, had the appearance of a *sapphire-stone*, Ezek. i. 26; x. 1. The ancients had an extraordinary esteem for this stone; and those who wore it about their persons, considered it as a passport to good fortune and happiness. The finest sapphires are brought from Pegu, in the East Indies, where they are found in the pebble form, of all the shades of blue. The occidental are from Silesia, Bohemia, and other parts of Europe: but though these are often very beautiful stones, they are greatly inferior, both in lustre and hardness, to the oriental.

The *diamond* is a clear, bright stone, perfectly translucent, which, though naturally colourless like the purest water, is eminently distinguished from all others of the colourless kind by the lustre of its reflections. It derives its name in the original lan-

guage from its extreme hardness, as it exceeds all the other precious stones in that quality, and can only be cut and ground by its own substance. It is found sometimes in an angular, and sometimes in a pebble-like form: but each kind, when polished, has the same qualities in proportion to its perfection and purity. In its native state it is sometimes bright as if polished by art; but more frequently its surface is observed with foulnesses of various kinds; and sometimes it is, as the diamond-cutters call it, veiny, that is, it has certain points inconceivably hard on its surface. Like all other transparent fossils, the diamond is liable to be tinged by metalline particles, and is sometimes found with a cast of red, sometimes blue, sometimes green, and not unfrequently yellow. That with a cerulean tinge, delicately announcing its distant affinity with red, appears to have been the diamond that occupied the third place of the second row of precious stones in the breast-plate of judgment. The places, whence we have the diamond, are the East Indies, particularly the island of Borneo, Visapour, Golconda, and Bengal; also the Brazils in the West Indies.

IV. *Of the third Row, consisting of a Cyanus, an Agate, and an Amethyst.*

This row is the first or inmost of the spiritual class, and therefore denotes the spiritual love of good: for the two preceding rows represented the internal and the external of the celestial class. By

the spiritual love of good is meant charity; and by the spiritual love of truth is meant faith derived from charity. The stones of this row were of a cerulean or blue colour on a white ground; consequently they were of a distinct order from the stones of the second row, which were likewise cerulean, but on a most delicate red ground.

The *cyanus*, called by Jerome, Josephus, and the English translators, the *ligure*; by others the *lazule*, or *lapis lazuli*: and by Kimchi mistaken for the *topaz*; is a beautiful gem, of a fine blue colour, and is found sometimes variegated with spots or clouds of white, and with veins of a shining gold colour. But, most probably, the stone in its pure state, is that which is meant in the Sacred Scripture by the *cyanus*.

The *agate*, or *achates*, is a valuable gem, variegated with veins and clouds: some having a white ground, some a reddish, some a yellowish, and some again a greenish ground. Cups and vessels are frequently made of agate, which is found in Sicily, Phrygia, and India. The precise colour of the stone known among the ancient Jews by the name *shebo*, which our English translators have rendered the *agate*, and the German Jews call the *topaz*, cannot be now ascertained. But from its classification with the other stones of this row, which are known to be cerulean, there is sufficient reason to conclude, that this stone also was of the same colour, and like them on a white ground, but varying a little from them either in depth of tint, or degree of shade.

The *amethyst* is so called, because in ancient times, when the various *charms* of superstition were more in vogue than in the present day, it was supposed to be a preservative against drunkenness, or excess in wine; the term in Greek implying as much. But the name in Hebrew, *achlamah*, is derived from a word, which signifies, 1, to dream; 2, to recover from sickness, to grow fat, &c. Aben Ezra says, that the stone was so called, because it had the power of causing the person, who carried it about with him, to dream. Not to dwell, however, on these and such like fancies, it is sufficient for our present purpose to know, that the gem, usually called the amethyst, is of various tints, as purple, violet, blue, &c., and that it is sometimes found nearly colourless, approaching to the purity of the diamond. That which is of a fine cerulean colour, with a whitish tinge, appears to be the amethyst of the Sacred Scripture, and the last stone in the third row. They are found in India, Arabia, Armenia, Ethiopia, Cyprus, Germany, Bohemia, and other places: but those from the east are the hardest; and if without spots, they are of the greatest value. They are of various sizes and shapes, from the bigness of a small pea to an inch and a half in diameter.

V. *Of the fourth Row, consisting of a Tarshish, an Onyx, and a Jasper.*

This last row of stones, and second of the spiritual

class, denotes the spiritual love of truth, which is the same thing as the good of faith; the third row, as described above, denoting the good of charity. The colour of each of the stones of this order approaches to white derived from blue, or to a white with a cerulean tint.

The *tarshish*, called also by the English translators the *beryl*, and by some the *turquoise*, the *thalassius*, and the *aqua-marina*, is of a sea-blue colour, in some fine specimens approaching to white. Some of these stones are a mixture of green and blue, resembling sea-water. According to Pliny, there are some which may be called *chrysoberyls*, on account of their golden or yellow colour. These stones are very different from each other, with respect to their hardness. The oriental are the hardest, and bear the finest polish; and, consequently, are more beautiful, and of higher value than the occidental. The former kind are found in the East Indies, on the borders of the Euphrates, and at the foot of mount Taurus. The occidental ones come from Bohemia, Germany, Sicily, the Isle of Elba, &c. And it is affirmed, that some of them have been found on the sea-shore.

Tarshish was also the name of a maritime city, mentioned in various parts of the Sacred Scriptures, as in 1 Kings x. 22, xxii. 48; Ps. xlviii. 7; Ps. lxxii. 10; Ezek. xxxii. 12, 25; and is supposed to be the same as *Tarsus*, the birth-place of the apostle Paul. As it appears to have been distinguished for its commerce and wealth, the name of

the city was probably given to the precious stone, as well on account of the resemblance of its colour to the sea-water off the coast, as because it was usually brought in the ships of *Tarshish* from one country to another.

The *onyx* is a much-admired gem, having variously coloured zones, but none of them red. In some specimens the zones are beautifully punctuated. In general, the onyx resembles the colour of a man's nail, being whitish on a cerulean ground.

The *jasper* is a stone of great variety of colours, often of a beautiful green, and sometimes with spots resembling those of a panther; hence called by some of the rabbies the *panther-stone*. Jerom identifies it with the beryl. But the true jasper of the ancients, or that which is mentioned in the Sacred Scriptures, (Apoc. xxi. 11, Ezek. xxviii. 13,) was neither green nor spotted, but a clear, white, pellucid, and brilliant stone, in some degree resembling the crystal for purity and whiteness, yet still discovering its relation to the family of azures, by the distant but easily perceptible tinge of blue, which suffuses all its substance.

VI. *The Manner of obtaining Responses from Heaven in ancient Times, by Means of the twelve precious Stones, called Urim and Thummim.*

Having seen what was signified by the twelve precious stones in the breast-plate of Aaron, we now come to explain the manner, in which responses

were given from heaven by their means. We have already stated, and must again repeat, that all the diversity of colours in the stones was produced by the modifications and variegations of two fundamental colours proper to light: these are *red* and *white*, each in a state of brilliancy and splendour, illustrative of their true origin, which is *fire*, and indeed the *fire of the sun*. From these, through the different degrees of *shade*, arise all the varieties of colour, according to the qualities which different bodies possess of receiving, absorbing, compounding, dividing, reflecting, or refracting the incident rays of light. Some bodies also have the property of perverting the rays of light in such a manner, as to extinguish their lustre, and to exhibit either a *dead white*, or a *carbonic red*, or a variety resulting from the union of these two colour with a *gloomy black*.

These observations equally apply to the rays of spiritual light, which consist of divine truth proceeding from the divine good of the Lord, and illuminating human as well as angelic minds, in the way of *mediate* as well as *immediate* influx, according to all the diversities of intelligence and wisdom in each. For every colour in the spiritual world is a correspondent expression of some distinct perception of divine truth: and hence it is, that, according to the appearance of colours in that world, their vivid brightness or their fading hue, the various states of wisdom among the inhabitants, which are no other than so many continual revelations from the Lord, are visibly represented. But this was

particularly the case, when occasions offered, during the theocracy established among the Jewish and Israelitish people, for consulting and interrogating the Divine Being by means of Urim and Thummim.

By *Urim* in the Hebrew language is signified shining fire, or fire which gives forth light: and by *Thummim* is signified integrity or perfection, which, in reference to the precious stones, must denote their resplendency, brilliancy, and extreme beauty. These were set in the breast-plate, which was then called the *breast-plate of judgment*, the *judgment of the children of Israel*, and also the *judgment of Urim*, because thereby responses were given, and divine truths revealed from heaven. The communication thus opened between heaven and the people of Israel, through the medium of the high priest, was at first adopted in conjunction with that direct intercourse with Jehovah, which Moses enjoyed during his life, but after the death of Aaron and of Moses, it was established as the usual and regular channel of making known to Jehovah the requests of the people, and of obtaining from him, in reply, such answers as the Divine Wisdom might dictate.

The manner, in which responses were given by means of Urim and Thummim, is not agreed upon by the different writers on the subject. Josephus in his *Antiquities* says, that the twelve precious stones cast forth a more than ordinary lustre, when the Israelites were to obtain a victory over their enemies, and that by the appearance or non-appearance of this sign, they judged of the state of their

affairs ; the lustre and brilliancy of the stones foretelling good success, as their appearing dark and cloudy portended nothing but evil. Others are of opinion, that the names of the twelve tribes, which were engraven on the stones, as also the names of Abraham, Isaac, and Jacob, together with the words *שִׁבְטֵי יִשְׁרָאֵל*, *shibtey Jeshurun*, i. e. *the tribes of Jeshurun*, or *of Israel*, added to complete the twenty-two letters of the Hebrew alphabet, were the instruments through which God delivered these oracles. It is therefore supposed, that as many of the letters as were requisite to answer the proposed question, raised themselves up above the rest : as for instance, when the Israelites asked the Lord, saying, "Who shall go up for us against the Canaanites first to fight against them?" Judg. i. 1; it was answered by the oracle, "Judah shall go up: behold, I have delivered the land into his hand," ver. 2. The word *יהודה*, *Judah*, engraven on one of the stones, was raised, and cast forth a great lustre; after which the four letters *יעלה*, *shall go up*, raised themselves on the other stones. But as there is no sufficient authority for this opinion, and as moreover the raised letters in this instance do not give the *whole* of the answer, which was delivered, it is not at all probable that responses were given in this way.

The true mode of proceeding, and of obtaining answers from heaven, on these occasions, appears to have been as follows. The high-priest, (or in his absence, the seer, the prophet, the judge, or the

king, whoever it might be that was authorized to put on the ephod, with or without the other appendages of the priesthood,) standing before the ark of the covenant, whether it was in the tabernacle or out of it, and being clothed in all the garments of the sacred office; the mitre on his head, with the golden plate, the holy crown, in its front; the ephod, the robe, the embroidered coat, and the curious girdle, upon his body; together with the breastplate of judgment, having twelve precious stones set in gold, and names engraven thereon of the twelve tribes of the children of Israel, upon his heart; a solemn appeal was made to Jehovah; he was literally questioned and interrogated as to the success of undertakings, which were meditated; and he was required to make known his will by Urim and Thummim, that is to say, by the sparkling, resplendency, and vibrations of light from one stone to the other, and at the same time by an audible voice from heaven, or else by a tacit perception corresponding with the splendour of the stones, which might determine the revelation thus communicated to the eye, the ear, and the understanding of the petitioner. Hence, when the question was put by man, the angels, who were present, united in the prayer, which with them was entirely of a spiritual character, though with the people of Israel it was merely natural; and as all prayer, when genuine, has the power of opening heaven, and thereby of ascending to the Lord himself, a response was immediately given by divine influx, which became perceptible first to the angels,

and afterwards to man through their medium, and the medium of light vibrating in the precious stones. As soon as the angels perceived the divine will by the resplendent colours presented before their eyes in the spiritual world, (it being one of the prerogatives of their high wisdom to be able to interpret those appearances with the utmost accuracy,) they instantly either infused a suggestion, or gave forth an audible sound, expressive of the answer so received by them; and this voice, which appeared to proceed from off the mercy-seat that was upon the ark of testimony, from between the two cherubim, (Exod. xxv. 22; Numb. vii. 89,) was distinctly heard by the priest, the seer, or the prophet, and perhaps by several of the people also, who were present, the ears of their spirits being then opened for the express purpose, while the precious stones on the breast-plate were miraculously seen to glitter by the rapid vibrations of light, which were in unison and correspondency with the light or wisdom of heaven.

If the question or interrogation put to Jehovah, spiritually considered, had for its end or object the love and worship of him alone, in opposition to all other gods, and in defiance of all enemies; or if it contemplated the practice and felicity of mutual love, in confirmation or in proof of their love to God; in such cases the vibrations of light most probably commenced either in the first, or in the second row of precious stones, and, in imitation of the influx of love into every faculty of the human mind, first

successively and then simultaneously pervaded, irradiated, and finally spread a blaze of glory over every part of the breast-plate. And this was an affirmative sign, rendered still more certain and indubitable by the audible voice accompanying it, directing the course they were to take, and thus enjoining them to persevere in that line of duty, which the Divine Wisdom, through the medium of the Word already given, had laid down for their use.

Again, if the question put were in relation to any of the various points of charity and true faith, as weapons of spiritual warfare; or to speak more literally, if they inquired of Jehovah whether they should proceed against such and such an enemy or not, and whether the event would be successful or unsuccessful; in this case, if they had been previously obedient to the divine commands in other respects, the vibrations of light commenced either in the third, or in the fourth row of stones; and, by pervading and illuminating the whole, gave a positive token of the divine approbation, which was further confirmed by the audible voice of an angel.

But, on the other hand, if at any time the people of Israel had rebelled, either by relapsing into idolatry, or by other acts of disobedience, and inquiry were made of Jehovah how they were to conduct themselves on any particular emergency, and in the event of their attacking, or being attacked by, an enemy, whether success would attend them or not; in this case the lustre of the stones was diminished,

the vibrations of the light (if any appeared) were irregular, its brilliancy less vivid than usual, and the response given both to the eye and to the ear of the inquirer was of that negative kind, which sufficiently announced the divine disapprobation, and the consequent failure of the projected enterprise. On some occasions no answer whatever was returned : and therefore it is written, that "when Saul inquired of Jehovah, Jehovah *answered him not*, neither by dreams, nor by Urim, nor by prophets." 1 Sam. xxviii. 6.

General directions for obtaining a response, in regard to Joshua, the successor of Moses, may be seen in Numb. xxvii. 18—23.

For affirmative and other responses, and for cases wherein Jehovah refused to give an answer, when inquired of, see Judg. xx. 18—28 ; 1 Sam. x. 22 ; xiv. 37 ; xxiii. 2—12 ; xxviii. 6 ; xxx. 8 ; 2 Sam. ii. 1 ; v. 19, 23, 24 ; 2 Kings iii. 11—19.

Such appears to have been the manner of obtaining responses from heaven among the people of Israel, by means of Urim and Thummim, whenever they were anxious to know the divine will, or the result of any meditated undertaking. And though to many in the present day it wears the complexion of fable and incredible mystery, yet it ought to be remembered, that in the times when it was practised, almost all the nations of the earth were in the habit of consulting, through the medium of their priests, the demons whom they both feared and worshipped : and it cannot be questioned, but they also, on innu-

merable occasions, received from them such answers, wrapt up in artful ambiguity, as still left a conviction in the minds of the inquirers, that they were possessed of super-human wisdom. Of this kind was the famous oracle of Apollo at Delphos, among the heathen Greeks, which however, with the rest of a similar description, was silenced by the coming of the Lord into the world; at which time the demons or spirits, who acted as familiars to the Pythons and Pythonesses, were removed from their direct association with mankind, and cast into hell.

SECTION V.

THE NEW CHRISTIAN BREAST-PLATE.

- I. *The Manner of obtaining Responses from Heaven in the present Day, by Means of the literal Sense of the Word, which in the New Church is translucent, being irradiated by Light from its internal Sense.*

Extraordinary and wonderful as the preceding account of the manner of obtaining responses from heaven may appear in the present day, it is not more so than the revelation of divine truth in the literal sense of the Word, and particularly the discovery now made of its genuine internal sense, by means of

the science of correspondences. For as the precious stones in the breast-plate of judgment represented all the truths of heaven, so in like manner they represented all the truths of the Word, but in their literal or external form, and consequently in their effect; while the different colours, arising from the modifications of natural light, denoted the variegations of wisdom and intelligence, which may be considered as spiritual light, both in angels and in men. And as the brilliancy and vibrations of the light in the stones, together with the audible voice from off the mercy-seat, presented both to the eye and to the ear of the person inquiring the desired answer; so the same but a more blessed effect is in our times produced by the extraordinary light of divine truth from the internal sense of the Word, which is spiritually seen to irradiate and as it were to vibrate through every part of its literal sense, while, instead of any external voice being heard, the best affections of the heart are excited, and the divine will is clearly understood.

In this way we perceive the present use and perpetual application of that part of the Word, which describes the miraculous intercourse between Jehovah and the people of Israel, by means of the breast-plate of Urim and Thummim. This intercourse may still be maintained, though not precisely in the same external manner, as with the Israelites of old: and yet there is good reason to believe, that the same internal modifications and variegations of heavenly light, which appeared in former times, do

now also actually take place in the human mind, on every occasion of consulting the Word purely for the sake of spiritual information and instruction. Thus a person sincerely desirous of knowing the divine will, in relation to any matter either of doctrine or of life, has only to approach the Lord in his Word under a deep sense of his own unworthiness, and an interior acknowledgment that every good gift descends from above. Let him then interrogate the Lord, or inquire of him, by reading some portion of the Sacred Scriptures for the express purpose of knowing and doing his will; taking care that no improper prejudice or bias of the mind, induced either by education or habits of vice, be suffered to interpose its influence. It is more than probable, that the person so reading the Word, or so inquiring of the Lord, will receive an answer most suitable to his state; the pure and radiant light of heaven will appear before his eyes, that is to say, his understanding will be enlightened to discern all necessary truth; the flame of divine love also will be kindled in his bosom; his affections will be still further purified; and he will be supplied with new power to bring his whole life by degrees under the regulations of divine order. This conclusion is justified and confirmed by the words of our Lord, "If any man will *do his will*, he shall *know of the doctrine*, whether it be of God," John vii. 17.

II. *An Example of the above, shewing, in a Kind of Diagram, one of the many new Christian Breast-Plates of Judgment, which may be formed from the Sacred Scriptures ; and presenting to the Reader decisive Answers to some Questions proposed concerning the Divine Trinity.*

To illustrate in some measure, by an example, the observations already made, let us take twelve precious stones out of the brook, or from the mine, and arrange them into the form of a breast-plate of judgment, so that in cases of apparent difficulty inquiry may be made of the Lord, and an answer obtained by Urim and Thummim: in other words, let us cite a few passages from the letter of the Sacred Scripture, and suppose them to bear such relation to each other, that, on consulting them as to some one of the most essential doctrines of divine revelation, they may mutually and conjointly testify to the real truth, and thus give forth a positive and satisfactory answer to the inquiring mind. For different subjects or questions, or even for the same, many breast-plates of the kind here alluded to may be formed both from the Old Testament and from the New: but we will content ourselves with the following, as sufficiently adapted to our present purpose.

First Row.	Second Row.	Third Row.	Fourth Row.
1. Isa. 42— 8.	4. Isa. 9— 6.	7. John 1— 1 to 4, 14.	10. Matt. 11—28. John 7— 37 to 39.
2. Isa. 43— 1, 3, 11.	5. Matt. 1— 18 to 23.	8. John 14— 6 to 10.	11. John 14— 16 to 18. Ch. 16—13, 14. Ch. 20—22.
3. Isa. 45— 18, 21, 22.	6. Matt. 11—27. John 16— 15, 28. Mark 16—19. Luke 24—51.	9. John 10— 30.	12. Matt. 28— 18 to 20.

The first and second rows of this square are supposed to have reference to *celestial good* and *celestial truth*; the third and fourth rows to *spiritual good* and *spiritual truth*. But that the reader may have a more full and direct view of the subject, and that he may distinctly perceive the just application of the responses to be drawn from this new Christian breast-plate, we will transcribe from the Word those passages, which are marked in the twelve compartments, as forming our proposed Urim and Thummim.

[No. 1.] Isa. xlii. 8. "I am Jehovah, that is my name, and my glory will I not give to another."

[No. 2.] Isa. xliii. 1, 3, 11. "Thus saith Jehovah, that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name, thou art mine.—For I am Jehovah thy God, the Holy One of Israel, thy Saviour.—I, even I, am Jehovah; and beside me there is no Saviour."

[No. 3.] Isa. xlv. 18, 21, 22. "Thus saith Jehovah that created the heavens, God himself that formed the earth, and made it, I am Jehovah, and there is none else.—There is no God, else beside me, a just God and a Saviour, there is none beside me.—Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

[No. 4.] Isa. ix. 6. "Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

[No. 5.] Matt. i. 18—23. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Spirit. And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us."

[No. 6.] Matt. xi. 27. "All things are delivered unto me of my Father, and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

John xvi. 15, 28. "All things that the Father hath, are mine.—I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

Mark xvi. 19. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

Luke xxiv. 51. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

[No. 7.] John i. 1—4, 14. "In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men.—And the Word was made flesh, and dwelt among us."

[No. 8.] John xiv. 6—10. "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doth the works."

[No. 9.] John x. 30. "I and my Father are one."

[No. 10.] Matt. xi. 28. "Come unto me, all ye that labour, and are heavy-laden, and I will give you rest."

John vii. 37—39. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet, because that Jesus was not yet glorified."

[No. 11.] John xiv. 16—18. "And I will pray the Father,

and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you."

John xvi. 13, 14. "Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

John xx. 22. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit."

[No. 12.] Matt. xxviii. 18—20. "And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world. Amen."

The breast-plate of judgment being thus prepared, and it being understood that a solution of certain difficulties, which have arisen in the Christian church, may be obtained through the medium of the precious stones set in the way of Urim and Thummim, a question or two concerning the nature of the divine trinity may now be proposed; and it is doubtless the earnest desire of many sincere inquirers after truth to receive from the Lord, through his Word, clear and positive answers to those which follow.

QUEST. 1. *Does the divine trinity, called Father, Son, and Holy Spirit, consist of three distinct per-*

sons, each of whom singly or by himself is God and Lord, while yet all together make no more than one God and Lord? Or is there any other way, in which the divine trinity may be seen to harmonize more perfectly with the divine unity?

QUEST. 2. *Is Jesus Christ really and truly God? And if so, is he not the whole and sole God? And if the whole and sole God, is he not the Father, as well as the Son? and is he not also the Holy Spirit?*

On putting the first question, and looking at the breast-plate for an answer, that precious stone, or that divine truth, which occupies the place of No. 1, shines with distinguished refulgence, and communicates both directly and indirectly its burning jealousy to each of the truths in the first and second rows, although in the second, (at No. 4,) there commences a change or new modification of *celestial light*, by a prophetic revelation of the birth of a Child or Son, who should nevertheless be called the mighty God, the everlasting Father, and the Prince of peace. Then, after announcing the actual birth of this Son in the world, (No. 5,) and his return to the Father by the full union of Divinity and Humanity, (No. 6,) this great truth still passes onward to the third and fourth rows, and in every portion of their contents maintains the divine unity in the midst of trinity, and the divine trinity in unity both of essence and of person.

Or, again, if in addition to the first question we put also the second, and take another view of the breast-plate of judgment, directing our eyes to that compartment of our proposed model, which is the first of the third row, viz. No. 7, a similar answer will be given, though from a different ground, because it commences with a modification of *spiritual light* expressive of the divine truth, or the divine wisdom, called the Word, which, equally with the divine love signified by Jehovah in the first row, is here personified, and described as the Creator of the world, becoming incarnate, and dwelling among us. This light testifies, therefore, that our Lord Jesus Christ, though appearing in the Humanity, is yet the supreme God in the character of divine truth: and as each part of the breast-plate, that is, every truth inscribed upon it, has a most intimate and indissoluble relation with the whole, and the whole again with each part, it follows, that the divine love and the divine wisdom are essentially one; and further that, as the glory arising from creation, redemption, and salvation, belongs to Jehovah, and cannot possibly be surrendered by him to another, therefore Jesus Christ, to whom that glory was surrendered or transferred, (as in No. 6,) is and can be no other than the great Jehovah himself in a Divinely-Human Form.

The same answer, the same result, is obtained from each of the other passages compared with the rest. Nos. 2 and 3 teach, that Jehovah himself, to the exclusion of every other being, is the Creator,

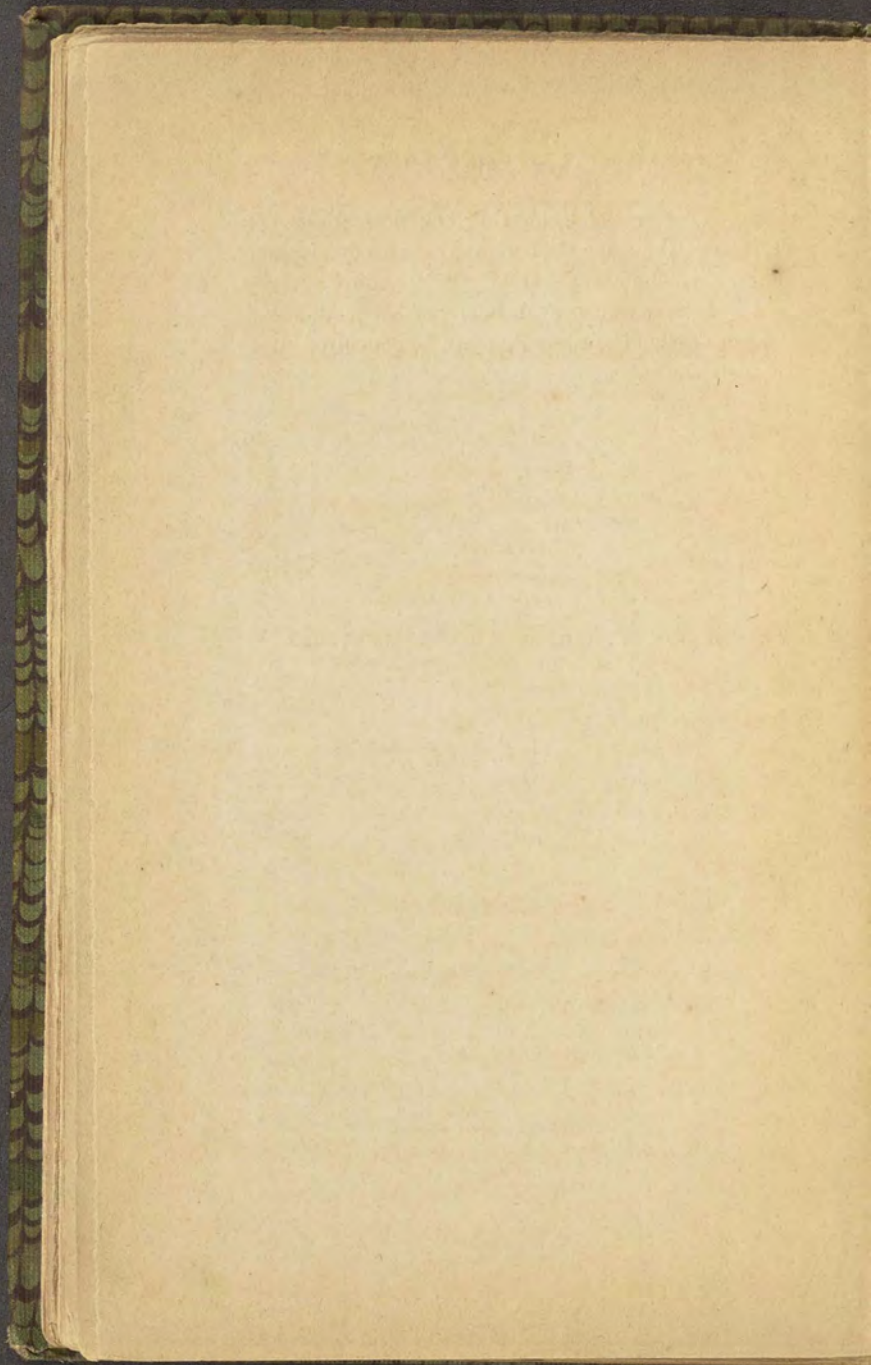
Redeemer, and Saviour. Nos. 4, 5, and 7, proclaim the incarnation of the Son, or of the Word, for the purpose of enlightening, regenerating, and saving mankind. Nos. 6, 8, and 9, identify the Son with the Father as to essence, attribute, and person. No. 10, compared with No. 3, and judged of by the flaming light of No. 1, yields this conclusion, that Jesus, as well as Jehovah, is the proper Object to be approached and worshipped; and therefore that they must of necessity be one and the same Divine Being. While Nos. 11 and 12 clearly demonstrate, that the Spirit of truth proceeds from the mouth of Jesus; and that in his own person is contained the whole of the divine trinity, called Father, Son, and Holy Spirit.

In this manner both the questions are plainly resolved; what has heretofore been considered as a deep mystery, incapable of rational explanation, is clearly unfolded; and the truth of revelation, in regard to this most important article of Christian faith, is now seen in its own heavenly light.

Other subjects, suggesting other questions, will require different truths, and consequently different breast-plates of judgment, for their solution. But as the twelve precious stones in Aaron's breast-plate represented all the divine truths of the Word, of heaven, and of the church, in their proper order; so the whole Word, taken in its just connection, and seen to harmonize both as to its internal and its literal sense, forms the most brilliant and glorious

display of celestial light, that can possibly be conceived ; at the same time gives the most determinate and satisfactory responses to all candid inquiries ; and therefore must ever be regarded as the most perfect oracle of wisdom that can be consulted either by men or angels.

END.



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